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ABSTRACT

Focusing on the heritage of the 14 predominantly Indian communities in Robeson County, North Carolina, the curriculum guide covers: Indian families (kindergarten); how the Indians lived (first grade); Indian customs, traditions, superstitions (second grade); North Carolina's Indian heritage (third grade); community and government (fourth and fifth grades); and Indians of North Carolina (eighth and ninth grades). The outline for each unit includes objectives, activities, and a unit evaluation. An evaluation answer key is provided. A 30-page curriculum resource guide includes listings of films, records, books, and tapes. (BRR)

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United Native Instruction To Youth

An Indian Studies Curriculum For Grades K-5 and 8-9

Developed By
Title IV, Part A
Robeson County
Compensatory Indian
Education Project

Robeson County
Board of Education
Lumberton,
North Carolina

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We extend to you this peace pipe which symbolizes a *recognition of the Great Spirit*, *friendship* and a *willingness to share*, and a *pow-wow*.

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Foreword

Nearly five hundred years of contact with European peoples has radically changed the landscape and peoples of North America. Originally the continent was occupied by peoples from many lands who had come here in waves of migration covering many thousands of years. Although conservative scholars rigorously deny any pre-Columbian contact between North America and other continents, today the evidence for believing in such contact is becoming overwhelming and within our lifetime an entirely new pre-history of North America will be written and accepted.

As the Europeans found this continent tribal peoples were spread out over the country, generally along river valleys and in the mountain valleys in the Rockies and Appalachians. Eastern Indians and the Pueblos of New Mexico were already very sophisticated agriculturalists and even the tribes living along the Missouri River knew enough about agriculture to engage in specialized corn and squash cultivation techniques. Eastern tribes had orchards and extensive farming tracts surrounding their villages and particularly in this region, the Indians were as settled as their white neighbors until well into the nineteenth century.

France, Sweden, Spain, Holland and England all laid claim to the lands belonging to the Indians of the eastern region. In a series of colonial wars the European powers eliminated each other until only England had claims to lands in North America along the Atlantic seacoast and Spain had claims to portions of the American southwest. The American revolutionists, defeating the King of England and gaining their independence, argued that they had inherited the right of the King of England to purchase the lands of the Indians. Beginning with a treaty with the Delawares in 1778 the new nation moved westward into Indian lands through a process of land cessions described in treaties made with the tribes who actually owned the land. Not all tribes ceded lands or made treaties with the United States. From the earliest colonial days the English had to purchase lands from the powerful Cherokees and Creeks in Georgia and South Carolina and when the United States was founded it naturally regarded these powerful tribes as enemies

who had to be handled much differently than the smaller tribes who also lived in the east.

The Iroquois who lived in New York occupied a special place in the east. They had always been regarded as strong British allies, and even with the end of the Revolutionary War the Americans were hesitant to crowd them too forcefully for fear that it would involve them in another war with the English. Eventually the English and the Americans did fight again in 1812 and the Iroquois proved to be strong allies of the English in this conflict. The Iroquois today maintain an aloof stance toward the United States, issue their own passports and generally protect their aboriginal political status which is that of an independent political nation. Maintaining such an attitude in the midst of a very populated east coast is extremely difficult but in major fields of contact with the United States the Iroquois generally are able to maintain themselves as a separate people.

The presence of the Cherokee and Creeks in the South, the Iroquois in New York and Pennsylvania, and the Miami Confederacy in the Indiana-Illinois region meant that American policy toward the Indian tribes centered on preserving peaceful relations with the larger tribes and produced a studied neglect of those tribes and communities which were not militarily strong or who did not live in the regions which the Americans were settling. During the 1790s a series of treaties were signed with the major tribes in the east who had sufficient military strength to force the United States to give them political recognition and national dignity. While most of these treaties involved the cession of minor tracts of land and provided for the regulation of trade with the tribes, the curious phrase "reserving to themselves" was used in describing the lands which the tribes refused to sell to the United States. From this original designation of lands remaining in the hands of the Indians came the idea of "reservations." Reservations were the lands reserved by the Indians for themselves to live on and were never to be considered the property of the United States.

Beginning around 1808 the United States policy toward the Indians in the

east was changed radically. The tribes were asked to remove themselves across the Mississippi River to lands that were occupied by other tribes, now designated as "wild" tribes in distinction from the eastern tribes who had always lived in settled communities and who, by this time, had been receiving missionaries from the white church bodies in the east. This policy was escalated during the presidency of Andrew Jackson who allowed Georgia to force the Cherokees out of that state and accepted a similar move by Alabama to remove the Creeks from that state. Although the Indians had treaties which guaranteed them their lands forever, the refusal of President Jackson to enforce the Indian treaty rights as defined by the Supreme Court in the landmark case of *Worcester v. Georgia*, meant that Indians eventually had to cede their lands to the United States and take new lands on the western plains of Kansas and Oklahoma. These lands, once granted by the United States in exchange for lands in the South, were also called "reservations" and this name then came into general use to designate those lands, whether originally owned by the Indians or received in exchange for their original homelands, which Indians were expected to live on.

With the creation of the Bureau of Indian Affairs in 1834 and its placement in the Department of the Interior, the services and annuities due to tribes who had removed themselves from the east became a function of the executive arm of the government. Prior to this period Army forts had freely given goods and protection to Indians arriving to visit and no distinctions were made between tribes having treaties with the United States and those who had not yet signed any formal papers establishing a relationship with the federal government. After the 1830s, as the administrative arm of the federal government assumed an increasingly important role in fulfilling treaty obligations, agencies were established within the lands of the western tribes to provide a direct link between the Indians and the Department of the Interior in Washington, D.C.

During the period 1849-1855 most of the western tribes were signing treaties with the United States which guaranteed their rights to self-govern-

ment and recognized the boundaries of their claims to aboriginal homelands. Some of these treaties forecast an ominous new idea in Indian Affairs. The sixth article of the 1854 treaty with the Omahas allowed the President, acting through his subordinates, to divide the lands of the tribe into predesignated tracts of land which would then be distributed to tribal members. The remainder of the tribal lands would then be declared to be surplus and would be sold, upon completion of the distribution of the allotments of land to tribal members, to the United States to be used for the settlers who were arriving in the west seeking lands.

Some of the treaties of this period were not ratified because they guaranteed a recognition of Indian claims to lands that were then being invaded by gold miners and other settlers. Nineteen treaties with California tribes were placed in a special archive in the U.S. Senate and kept from public knowledge for nearly 70 years before they were released. Treaties with the Oregon tribes were simply not forwarded to the Senate for ratification. Other treaties were not immediately ratified and were later superseded by additional treaties several years later. For the most part the treaties signed during this period assumed that the Bureau of Indian Affairs would be the agency to carry out the federal government's responsibilities. The persistent assumption that only with agents of the Bureau of Indian Affairs could treaties be properly fulfilled began to take on serious proportions following these treaties and focused the attention of everyone on the treaty relationship as recognizing Indian tribes to be eligible for government services.

In 1871 the House of Representatives attached a section to the Indian appropriation bill which prohibited any further treaty-making and after this time, although agreements were made with the western tribes to cede lands to the United States, these agreements were not called treaties. Between 1871 and 1914 the United States made nearly 200 agreements with tribes, the majority of these with tribes already possessing treaties with the federal government. Since not all tribes had signed treaties with the United States prior to the prohibition of treaty-making some means had to be devised to establish

formal legal relationships with tribes in the west. The President was urged to use his executive powers to issue Executive Orders "setting aside" designated lands for the use of the western Indians. A large number of tribes in the west now having formal relationships with the United States fall into this particular category and have no treaties with the federal government.

In 1887 under severe pressure from churches, railroads, and settlers organizations the Congress passed the General Allotment Act which made the basic allotment provisions of the 1854 Omaha treaty a matter of federal law. Under this act the President was directed to send negotiators to the western tribes to seek cessions of "surplus" lands and allot the reservations according to a formula contained in the act. Although most of the lands in the west were not suitable for agriculture, the reservations were surveyed as if they could be profitably used for farming and the remainder of the lands were opened for settlement. A by-product of the allotment was the destruction of traditional tribal government. Before the allotment of reservations most families lived in small communities along creeks and rivers and grazed the open lands. After allotment many of the reservations were fenced and small settlements were badly affected as people were expected to live on their allotments. Reservations were organized by districts so that the farmers employed by the Bureau of Indian Affairs could teach the Indians to farm. From these old "boss-farmer" districts have come the modern election and tribal council districts of reservation governments.

Indian reservations were unique places until the Indian Reorganization Act of 1934. From the last decade of the nineteenth century and until the middle 1920s, Indians had to get a pass to leave their reservations. Religious ceremonies were banned and the Indian agent had total control of everything that happened on the reservations. Some reservations had large barbed wire fences all around them which were patrolled by Indian police who worked for the government. Some reservations had government schools, generally day schools, but a surprising number of them had mission schools which provided education for the Indian children. In spite of the government desire to make

farmers out of the Indians, most Indians became stockmen of some kind and raised horses, cattle and sheep. Those tribes in the Pacific Northwest who had traditionally worked as lumberjacks and fishermen continued to follow those trades and in general the goal of teaching the Indians to become successful farmers was a failure.

In 1934 the Congress passed the Indian Reorganization Act which allowed the people on the reservations to adopt a Constitution and by-laws and exercise powers of self-government on the reservations. Legal opinions have been written which describe the impact of this law as making tribal governments federal corporations for the purpose of conducting federal activities. Many of the western tribes organized reservation governments under the provisions of this act. Since 1934 these governments have greatly expanded to include many social programs which were formerly the exclusive province of the employees of the Bureau of Indian Affairs.

Since the establishment of western reservations a great many changes have been made in the conditions of the western Indian tribes. Many of them had railroads and highways built through the main portion of the reservations and these lines of transportation have resulted in confusing situations regarding the enforcement of state and federal laws. In general the reservations are governed by federal laws for major crimes and under tribal law and order codes for minor offenses. Driving offenses, of course, are minor violations and should be regarded as within the province of the tribal government. But sometimes the highway that runs through the reservation is a state constructed highway and the state claims an interest in patrolling it. Consequently, conflicts arise which are difficult to resolve. The same kind of situation arises with respect to the enforcement of fish and game laws. It is easy to conceive of the reason for the complexity of laws on a reservation if we remember that the state and the tribe basically share the same governmental powers, both being subservient to the federal government in most respects and both state and tribal officials are anxious to preserve whatever powers they have left

after the federal government has exerted its powers over certain subject matters.

Education is largely a matter of consolidated school districts today on most Indian reservations in the west. Under special federal legislation beginning with the Johnson-O'Malley Act of 1934 and continuing with more recent legislation passed during the 1960s and 1970s, state educational departments began to assume an increasingly larger share of Indian education than the federal government or the old missionary institutions. Today while most school systems are directly organized under the states, the federal government requires that Indians be involved in the planning and operation of schools which receive federal monies for Indian education. In the early 1970s a movement began to establish Indian controlled school boards and over 100 Indian schools have been established as part of this movement. Recently also some reservations began to organize community colleges on the reservations and nearly twenty such institutions now exist.

Many Indian reservations in the west have large reserves of minerals and energy fuel supplies such as gas, coal, and petroleum. Generally the tribal councils have the last word in how these resources will be developed but the struggle to ensure an adequate financial return is a continuing one. During the 1960s some unwise long term leases were made which dealt with the energy reserves on the reservations and recent efforts have dealt with renegotiating these leases to ensure that the tribe has gotten its money's worth. With the western reservations being located in some of the most barren places on the continent, water supplies have been very important to the tribes and the struggle to protect Indian water has also been an important task of the tribal governments. Water is so important that on many reservations it is considered *the* natural resource.

The Indian Reorganization Act guaranteed religious freedom for the traditional tribal religions reversing a trend of prohibition against tribal religions that had existed informally since most of the reservations were

established. Many Indians had continued to practice their religion, disguising the ceremonies as if they were really secular celebrations and often holding them on the same day as national holidays such as Washington's birthday and Memorial Day so that the whites would think the Indians were celebrating along with them. Over the course of years many people in each tribe became Christians of one denomination or another so that those who actually practice their traditional religion are something less than a majority on the western reservations. Nevertheless recent years have witnessed a rising interest in traditional tribal religions.

When we begin to compare the history and conditions of eastern and western Indians some differences become clear at once. Contact with western European peoples is a recent experience for many western Indians, particularly those who have traditionally lived in the isolated places in the western states. People are now alive who did not see a white man until they were nearly teenagers. In comparison, most eastern Indians have lived in rural areas among rural whites for nearly three centuries, some in the New York-Long Island region perhaps even longer. One important aspect of this difference is the manner in which social institutions are understood by the two groups. Eastern Indians, forced to find a way to survive in a world totally controlled by non-Indians, successfully adopted most of the customs and practices of the non-Indian peoples. They did not, of course, change rapidly, but over the course of centuries they learned how best to get along with their non-Indian neighbors. They still have maintained a traditional Indian fondness for family activities and it is easy to see that they are really Indians from the way they care for their relatives.

Western Indians were placed on reservations and made to do certain things by the Bureau of Indian Affairs. When the reservations were divided, a census of the tribal members was taken so that each tribal member would receive his or her share on the tribal lands. These census lists are called "tribal rolls" and western Indians today trace their ancestry from the names written on these lists nearly a century ago. This practice is so common among western Indians

that some of them think that it is necessary to have one's name on a government list in order to be an Indian. But this is not true and a great many western Indians are not on any tribal roll but are still Indians. Tribal rolls are used today to see if people are eligible to vote in tribal elections for the chairman and council members. Most tribes do not keep their rolls up to date, however, so tracing tribal membership is a casual occasional thing that does not interfere with the other activities of the western Indians.

Some western Indians get income from tribal mineral resources. The Osage of Oklahoma and the Shoshones and Arapahoes of Wyoming get checks every so often which represent their share of the tribe's income from oil wells which are on their reservations. Most of the people of these tribes also work as the checks are rarely large enough to live on, but they do make nice presents to receive in the mail occasionally. Some Indians in the Pacific Northwest get small dividend checks from the income from the timber cut on their reservations every year. Usually these checks come at Christmas time when the tribe knows how much money it has made that year from its timber. These checks make it a merry Christmas for the people.

Most western tribes have annual celebrations at which the people gather, similar to the annual celebration held in Robeson County each year. Since many of the Indians have continued their traditional dances and ceremonies the celebrations are often very much concerned with dancing and singing in the old Indian way. But in recent times as Indians have adopted some of the practices of the white man, tribal celebrations also feature rodeos and modern rock and roll dancing for the young people. Tribes make a special effort not to have conflicting schedules for their celebrations so that the people on nearby reservations can come to their fair or rodeo or pow-wow and they can attend the pow-wows and rodeos of the other tribes. The Sun Dance at Pine Ridge and the Crow Fair have become so popular that Indians from all over the country make a special effort to attend them every year. Calendars of the pow-wows in the northern plains and Southwest can usually be obtained early in the year so that people will know when the different celebra-

tions are scheduled and make their plans accordingly.

Basketball and boxing have recently become very popular with the western Indians and some reservations hold all-Indian tournaments in their schedule of yearly activities. Basketball teams sometimes travel a thousand miles to participate in a basketball tournament and a number of urban Indian centers send teams to compete in these activities. Boxing is a more recent sport on the western reservations and is more concentrated in the southwest than in the northern plains. But a number of Indians are becoming good boxers and soon there will be western Indians among the professional boxers in the country. A very recent development is running. Billy Mills, an Oglala Sioux from Pine Ridge, won the 10,000 meters run at the Olympics in Japan in 1964 but no recent Indian runners have won international medals although more Indians are now entering this sport also.

Western Indians, because they live on reservations which are usually far from the large urban centers, do not generally participate in such activities as the Chamber of Commerce like the eastern Indians do. Some tribes who have large development programs on their reservations have started labor unions and there are some veteran's organizations on some of the larger reservations. This type of organization was much more frequent right after the Second World War than it is today. Boy Scout troops are sometimes very popular with some Indian children but other tribally sponsored activities have generally been given more importance by the tribal elders. Some tribes have organized special camps for their children to attend in the summers. At these camps the children are taught the legends and traditions of the tribe and learn about tribal history.

If we could eliminate some of the activities of the western Indians which have grown up as a result of dealing with the Bureau of Indian Affairs for a century, there would not be much difference between eastern and western Indians as they live their daily lives. But since the western tribes own a considerable amount of land as tribes, and since these lands have so much income potential, the major activity of the western Indians has become protecting

their lands from the improper exploitation by non-Indians. The western tribes have been under severe pressure from time to time to sell all of their lands and dissolve their tribal governments, and this feeling of oppression has meant that western Indians are very suspicious of any plan or program which deals with their lands. So they often feel alone and reject the assistance or hospitality of other tribes who live far away from them or people who genuinely want to help them. As more western Indians get experience in dealing with the non-Indian world this feeling of oppression will certainly vanish.

The western Indians traditionally made all of their own tools, weapons, and clothing from materials in the immediate vicinity. In the last century non-Indians began to purchase these things as art and a thriving trade began in Indian things. Today many people in the western tribes make a living making pottery, beaded ornaments, and Indian costumes. The Southwestern tribes are particularly good at making pottery and jewelry and some of their products bring a very high price. So popular have the works of the Navajo and Pueblo peoples become that some Indians think that every Indian must wear turquoise in order to be really Indian. This belief is not true but it is a tribute to the Southwestern tribes who are skilled craftsmen.

In recent years Indians have organized national groups to protect their rights and to gain additional programs for their people. Both eastern and western Indians have cooperated in many organizations and in the future, as Indians from all across the nation learn more about each other some of the present misunderstanding will vanish and Indians will help each other more and enjoy life much more. It is only the accidents of history that have kept all Indians apart and with the rapid pace of modern life, everyone is now learning more about the world much faster. So we can look forward to the day when there will be one national Indian community and all Indians will take pride in their heritage and understand each other's history, traditions, and heroes.

Vine Deloria, Jr.
Standing Rock Sioux

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Introduction

For many years, the First Americans, the Indians, were America's invisible minority. They were invisible in the media, books, and the country's national pressure.

The last decade has seen increasing interest in American Indians—their education, their culture, and their heritage. The federal government has expanded its program activities into funding programs for the education of Indians in the public schools. Many of these funds are being used to develop curricula for the local school systems about Indians.

Indian children in Robeson County are participating in a long needed and unique experience with the piloting of this curriculum on the history of their tribe and the other Indian tribes in North Carolina. For the first time, all children in Robeson County and in North Carolina will learn about the Lumbee, Coharie, Haliwa, Waccamaw-Siouan and Tuscarora Indians. These are the fascinating Indians who welcomed the first settlers to America and helped them to survive.

Indian people have long carried their legends, traditions, dreams and hopes in their hearts and minds. With these curriculum units, you will be sharing some of those customs, traditions and dreams for the future. North Carolina's Indians are telling their story—like it is, with accuracy, with dignity and pride.

As this history unfolds you see struggle, love, patience, violence and a consistent assertion by North Carolina's Indians of their right to be who they are. Stereotypes are corrected and the Indian people are portrayed as they were yesterday and as they are today.

This work is both a tribute and a challenge. A tribute to our elders, who quietly and persistently taught us who we are, to believe in ourselves, and to assert our right to the future. It is a challenge to all teachers and students to learn and accept us as we are.

For North Carolina's Indian young people it is both an affirmation of who we are—Indian people (Lumbees, Coharie, Haliwa, Waccamaw-Siouan, and Tuscarora) and an assertion of our right to be what we are now and forever will be in the future.

Helen M. Scheirbeck, *Ed. D.*
Lumbee

Overview

According to the 1970 Census, there is a total Indian population in Robeson County of 25,684. The median family income is $5,157, and the median years of schooling completed is 8.2. There are fourteen (14) predominantly Indian communities in Robeson County, and in addition to Lumbee, there are Tuscarora, East Carolina Tuscarora, and those who identify with other tribes, groups or bands. Robeson County has the largest Indian population of any group or tribe east of the Mississippi.

Located in southeastern North Carolina, Robeson County is a rural, isolated county with a highly agricultural economy. The Robeson County School System has schools located as far as 45 miles apart. The school district is 45 miles north to south and 48 miles east to west, comprising an area of 949 square miles. Robeson County is also the second largest county in the State of North Carolina.

Traditionally, Indian students have been confined to local community institutions—schools and churches. The majority of the Indian students come from homes with a high incidence of social and economic deprivation, and from predominately Indian communities which are isolated and provide little, if any, opportunities for socialization with each other, much less with the outside cultures. The majority of the Indian parents are day laborers, tenant farmers, small farmers, and semi-skilled and industrial workers.

The commitment of the Robeson County Board of Education to provide a well rounded educational experience for all children is exemplified by its commitment to incorporate Indian studies into the total educational curriculum.

This leadership can give impetus to program planning and development, not only for Indian education, but in all aspects of the educational process at state, regional and national levels.

Prior to school desegregation in 1969, Indian students attended all-Indian schools. These schools were located in predominantly Indian communities and had Indian teachers who graduated from Pembroke State College, an all-Indian institution. Indian students continue to attend a school system which operates on a minimum level of state support with no special local school tax. Statistics reflect that Robeson County's ability to pay for education is among the lowest in the State of North Carolina.

Indians in Robeson County are a proud, self-determined people, who have in the past and still continue to fight and struggle to preserve their Indian heritage and identity.

An initial seed grant of $3,500 was given to an Indian community organization in Robeson County for an outreach and organizing project by the National Congress of American Indians (NCAI) in 1970. The next year federal funds were made available for Indians in Robeson County from the U. S. Office of Economic Opportunity for program development. From this seed money the Lumbee Regional Development Association has organized and applied for additional grants which today total over $1 million dollars for Indian community-based programs. Within the last year, and after several struggles through legal channels, the Tuscarora Indian community has received federal assistance for housing from the Bureau of Indian Affairs.

Historically, state aid to Indian education in North Carolina was nonexistent until 1885 when the North Carolina State Legislature appropriated $500 for the education of Indians in Robeson County. This law stipulated that the local Indian community would procure land and build a school building. From this law grew the Indian Normal School which had as its purpose the training of Indian teachers to teach in the Indian communities and educate Indian children. The separate Indian schools grew and continued until 1969 when desegregation affected both the public schools and the Indian college. Today the public schools are desegregated and the college is Pembroke State University, an affiliate of the North Carolina State University system and open to all races.

School desegregation caused a loss of community pride among the Indians who had worked long and hard to support their community schools. These effects have still not subsided. With the Indian Education Act there is a renewed interest and hope in the Indian community that the quality of education afforded Indian students can successfully prepare them to function in the larger society while maintaining their Indian heritage and identity. It is this one central point that Title IV-A programs and services can address the needs of the Indian community in Robeson County. These supplementary educa-

tional services, as well as cultural programs and activities, will strengthen not only the educational program for Indian students, but will be culturally reinforcing as well.

The Robeson County Board of Education, the local educational agency, has six (6) Indian members of the Board, one (1) Black member, and two (2) white members. This board strongly supports the Indian Education program and recently has appointed an Indian school superintendent. The North Carolina State Department of Public Instruction is becoming more supportive of Indian Education, having recently created a Division of Indian Education.

The Robeson County Board of Education is addressing itself to the inequities of the past. As it continues to work to meet the needs of Indian students, 61% of its constituency, it can serve as a catalyst for self-determination among Indian people, in Robeson County and demonstrate the capability of Indian people to shape their future and the destiny of the future for their children.

Ruth D. Woods,
Project Director
Title VI, Part A, Robeson County Compensatory
Indian Educational Project

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Kindergarten

Indian Families

Before the Settlers
and Today

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Unit Outline

I. OBJECTIVES
II. ACTIVITIES
III. BACKGROUND MATERIALS
IV. TRADITIONAL FAMILIES
  A. Role of Parents
  B. Role of Children
  C. Role of Grandparents
V. CONTEMPORARY FAMILIES
  A. Role of Parents
  B. Role of Children
  C. Role of Grandparents
VI. EVALUATION
VII. EXTENDED LEARNING ACTIVITIES

I. OBJECTIVES

Goal: To analyze the roles and interrelationships among the Indian Family of the past and the present.

Program Objectives

- to identify the specific roles played by the various members of the Indian family.
- to illustrate the importance of family cooperation in the past and at the present time.
- to identify the extended members of the Indian family.
- to illustrate the similarity between responsibilities of the Indian families in the past and at the present time.

Instructional Objectives

- To identify by illustration, dramatization, and example, the particular members and roles which individuals play in the Indian family.
- To cite particular examples of the types of cooperation used by Indian family of yesterday and today.
- To observe similarities between the responsibilities of the Indian families in the past and in the present.

Outcomes

- Half of the students in the class will have a 50% knowledge increase in their social studies class than when the class began about American Indian families.

II. ACTIVITIES

1. Have students tell about some of the activities of their own individual families.

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2. Show pictures of Indian groups of North Carolina.
3. Ask an elder person in the community to come in and speak to the class about the family life of the Robeson County Indians years ago.
4. Bring in pictures of family members to make a photo album.
5. Role-play a typical Indian family of long ago and today.
6. Make a corn shuck doll family and stage a family show. (Directions are at the end of the unit.)
7. Make a handkerchief doll family and use in family role-playing. (Directions at the end of the unit.)
8. Sing songs about being a Lumbee Indian. (Songs at the end of the unit.)
9. Read poem located at the end of the unit about Indian children. Students might want to dramatize the poem as you read.
10. Let students talk about life on a farm.
11. Use clay to make a model of the members of the family unit.

INDIAN FAMILIES

III. BACKGROUND MATERIAL

Everyone belongs to a family. Some of the people who make up the family unit are a father, a mother, a brother, a sister and sometimes a grandmother or grandfather. While all of these persons may not be a part of everyone's family, each person does have a family.

Today's Indian family is the same as any other family. In the Indian family there are the same members, more or less, as in any other family. All families are the same, regardless of where they live. They may live on a reservation, in an apartment in a large city, on a farm in the country, in a wood house or a brick house, or in any other part of the world, but they are still a family unit.

Indian families are quite different today than they were in the past. They wear the same type of clothes that everyone else wears, they eat many different kinds of foods, they drive automobiles, and they live in modern homes on both Indian reservations and in Indian communities. The Indian family enjoys watching television, participating in sports, and other family activities. Indian children enjoy the same types of activities that other children enjoy. They attend both public schools and government schools on the reservation. Reservation schools are operated by the Bureau of Indian Affairs.

Indians have a definite culture and heritage of their own because they were the first people to occupy this country before the many other cultures began to arrive from the European countries. Because the land was not developed, the Indians adapted themselves to their environment—the land and its resources.

IV. TRADITIONAL FAMILIES

Most daily activities and responsibilities of an Indian family of long ago centered around providing the main necessities of life—food, clothing and shelter.

The men and women usually had separate tasks. The men provided food and the women prepared it and did most of the work around the home.

Role of the Parents

The father was considered the head of the household. His decisions were respected by the mother and children and were the final decisions. The father supplied meat from hunting and fishing. Indian men were great hunters and fishermen. This was a very big job for the men to get enough food for the whole tribe or group to eat, not just their own families. They would hunt deer and other game for the food, clothing and other things which they needed. After the animals were captured, the Indian women would hang the animal meat up to dry and keep it in the smokehouse. Indians still practice this type of meat processing which is called "hog-killing." Today Indian families in rural areas raise hogs and in mid-winter other families gather to help them in the *hog-killing*. The meat is prepared and stored in a building called a "smokehouse." The meat does not spoil because it is salted down in order to preserve it.

Indian fathers of long ago taught their sons the skills for hunting, fishing and providing for their family.

The father was responsible for providing for the family and protecting them from harm. Traditionally, men were ready at all times to defend their tribe and families.

Indian mothers were responsible for matters around the home. They gathered and prepared food and took care of the children and the home. Women taught their daughters skills of tanning hides, making clothes,

cooking, curing meats, and taking care of the family.

Role of the Children

From the time they were babies, Indian children were given great care and attention. Indian parents were fond of their children. Indian mothers and their children were close from birth. All mothers nursed their babies. Besides getting the right diet from the mother, the baby was cuddled and sensed deep love in this union. This brought about a well adjusted child, able to grow up and face whatever life held for him or her.

The children were not spoiled. They were taught to respect adults, to obey without question, to be honest and truthful, and to respect their property and that of others very highly. Indian children were praised when they behaved well and shamed when they were naughty. They were seldom spanked.

Indian children who lived in the villages often spend their time playing games. They enjoyed shooting arrows, tossing lances at a rolling disk, stickball, soccer type games and target shooting with blow guns. Games made Indian children skillful and strong and were also expected to prepare boys for warfare. Sometimes the boys were allowed to make the hunting trips and were taught how to hunt and fish for food.

After most boys reached their early teens they went through a test of strength or bravery called an initiation ceremony. Many went without food for a long period or lived alone in the wilderness. In some tribes a boy was expected to have a vision of the spirit that would become his lifelong guardian. When a teenager successfully completed the ceremony he was considered an adult and ready to be married.

As they grew older the girls helped their mothers with the duties of cooking, and preserving food.

Role of the Grandparents

Grandparents were very important members of the Indian family. Sometimes they lived with or very near their grandchildren. Grandparents were respected for their age.

Grandparents of the tribes or groups taught the children about life. In many cases the grandparents were responsible for rearing the children. They told the children what rules they had to follow, how to treat people, animals, and other things in their environment. However, the father still made the final decision in any circumstance or situation. Grandparents taught the children to respect what the Supreme

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Being (the Great Spirit, the God who ruled over all) had supplied for man. Religious and moral values were stressed to the children at a very early age. The older members of Indian tribes and groups were great story tellers. Their stories had a lot of philosophy about their origin, life and religion. The old ones passed down history orally about their tribe and from whence they originated. They also shared many stories about events or circumstances that took place that could not be explained by science.

V. CONTEMPORARY FAMILIES

Role of Grandparents Today

Grandparents of today play a much lesser role in the lives of the children. Grandparents more often live by themselves than with their children and family. Grandparents are accessible when advice and consolation are needed.

Grandparents are still great story tellers. Many of them still live by tradition. They hope that our people would return to the old way. Many grandparents feel we are wasteful, not appreciative, and unthankful for what the Great Spirit has given us. They think we take too much from the earth, more than we need, and seldom return anything back to the earth.

Role of the Children Today

Today when babies are born, they are brought home from the hospital. The mothers bottle feed them and they eat commercial foods.

Indian children who live in the rural areas usually play games. They enjoy volleyball, baseball, and football.

VI. EVALUATION

1. Who are the members of most Indian families?
2. What were the roles or duties of the Indian father of long ago?
3. What was the role of the Indian mother? the Indian children? the Indian grandparents?
4. Why do you think it is important to have a grandparent as a member of a family?
5. Why do you think it is important for any child, Indian or non-Indian, to obey and respect his parents and grandparents?
6. What are some of the skills Indian fathers of long ago taught their sons? Why do you think these are important skills for young Indian boys?

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VII. EXTENDED LEARNING ACTIVITIES

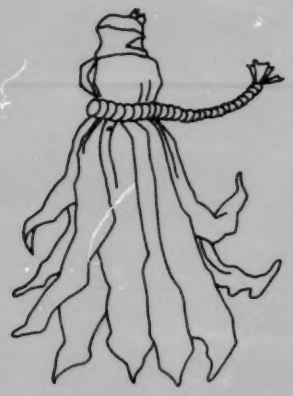
The following pages are activities that can be correlated with the unit for kindergarten.

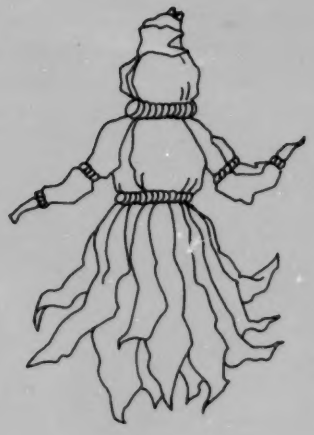
Directions for Making Corn Shuck Doll Family

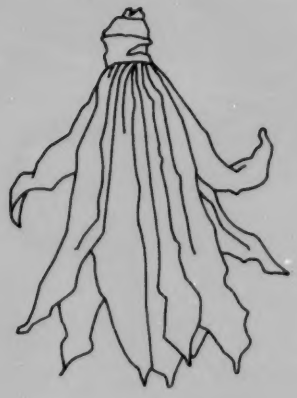
Remove shuck from corn. Use yarn to form the head at the base of the shuck. Wind yarn tightly around the shuck at the neck. (Illus. 1 and 2.)

The body of the doll is made by wrapping yarn around the torso and the arms, leaving a small portion loose for hands. (Illus. 3)

The legs. Separate the legs and wind yarn around each leg and foot tightly. Paint a face and doll is complete. (Illus. 4)





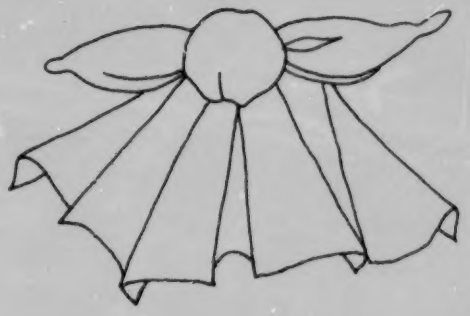


Directions for Making Handkerchief Doll Family

A handkerchief doll begins with a stocking which is rolled up into a tight ball and wrapped inside the handkerchief to form the head. Wind yarn tightly around the neck. (Illus. 1-3.)

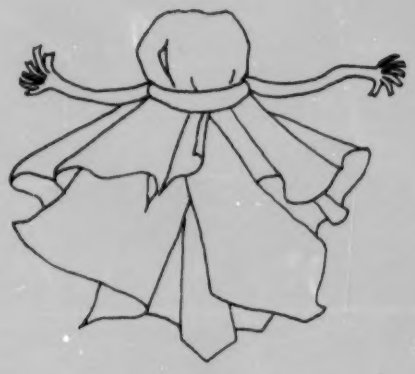
The body of the doll is made by wrapping the handkerchief around a second stocking. Wind the yarn around the torso and down the arms, leaving a small portion loose for hands. (Illus. 4 and 5.)

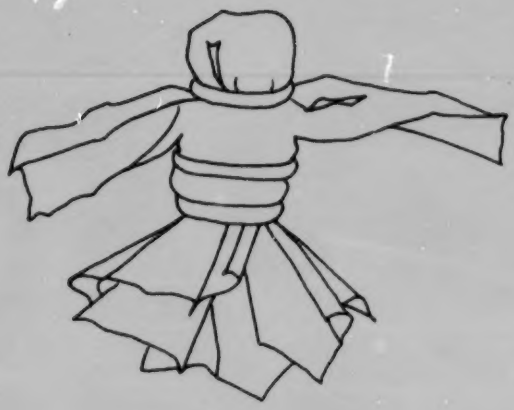
Wrapping the legs. Separate the legs and continue winding yarn. Wrap each leg and foot tightly, paint a face and the doll is complete. (Illus. 6 to 8.)

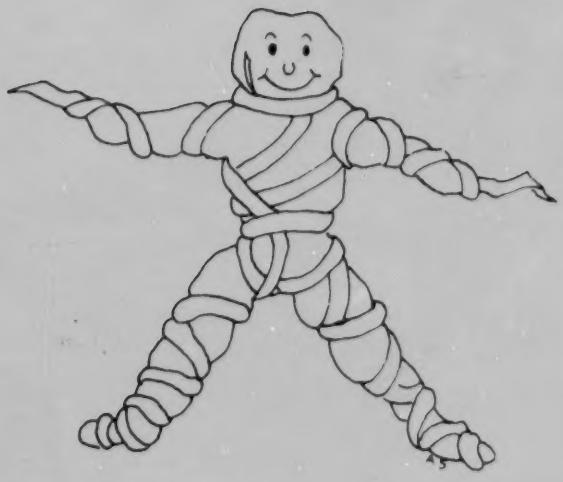


Begin winding yarn around this second ball just at the point where you made the throat. Continue winding the yarn back up around the body and then across each shoulder, forming the arms from the flaps free for the hands. Repeat the winding process a third time down the body.

There is a wide flap below the torso that will be used for legs. Divide the flap into two equal parts by cutting up from the bottom towards the torso. Wind yarn around these flaps, tightening it where you think the ankles should be, and then continue winding to form the feet. Finally, wrap the yarn up and down, under the legs and over the shoulder. Continue with another layer of yarn until the doll is solid. Take moistened colored pencils and paint the eyes, nose and mouth. Make a wig by sewing strands of yarn to the head. Dress the doll as you wish.







Note: Students should learn to sing along with "I'm proud to be a Lumbee" Album by Willie Lowery.

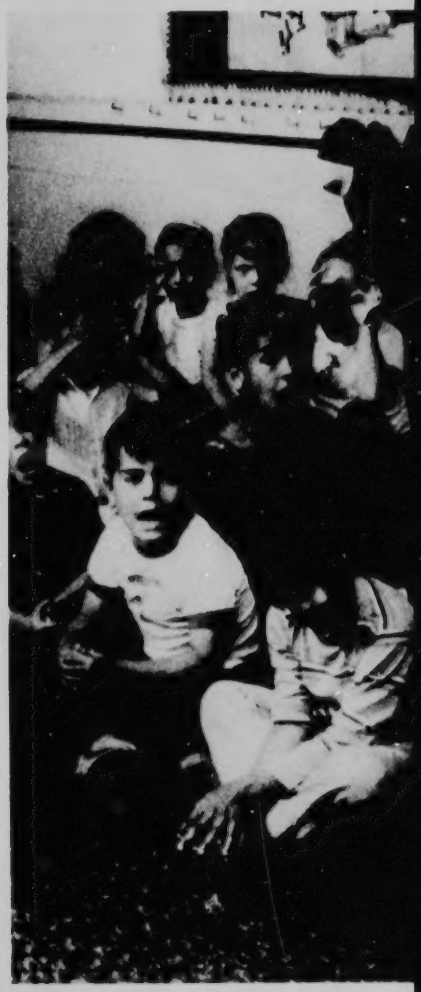
I'm Proud to be a Lumbee Indian

I'm Proud to be a Lum-bee In-di-an Yes I
Am I can go as far as an-y bod—y
else Yes I can. My skin is brown & my
hair is black Walking for-ward while look-ing back

I can go as far as an-y one else

2nd Verse: I can be a doctor, or a lawyer or an Indian chief,
yes I can.
When I grow up in the world, I'm gonna be just what
I can.

Cause my mama & daddy believe in me, they want me
to be free
Free to be anything I want to be.



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POEM

Note: The following poem may be read aloud to students.

THE PAST

"Indians lived here in the past
On this very spot I'm told.
They saw the hills, the woods, the trees
And felt the wind, so cold.
I wonder if some Indian girl
Had any thoughts like mine.
And sat under this very tree
To while away the time."

(Unknown author)

INDIAN CHILDREN

Where we walk to school each day
Indian children used to play
All about our native land,
Where the shops and houses stand.

And the trees were very tall,
And there were no streets at all,
Not a church and not a steeple
Only woods and Indian people.

Only a wigwam on the ground,
And at night bears prowled around.
What a different place today
Where we live and work and play.

(Author Unknown)

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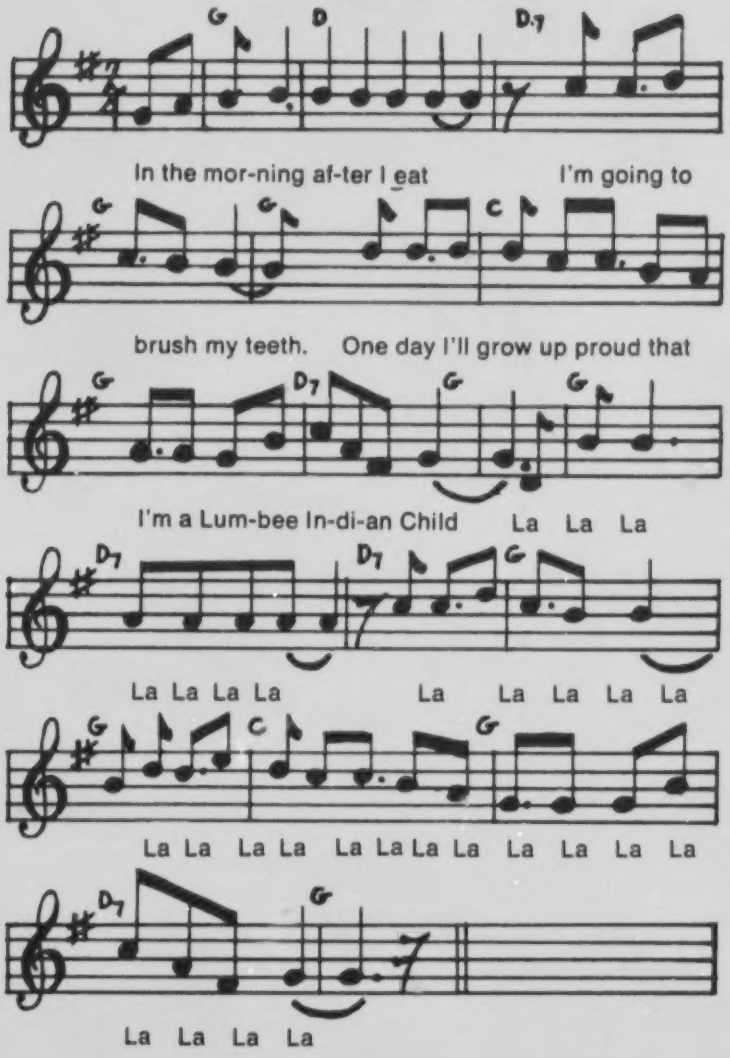
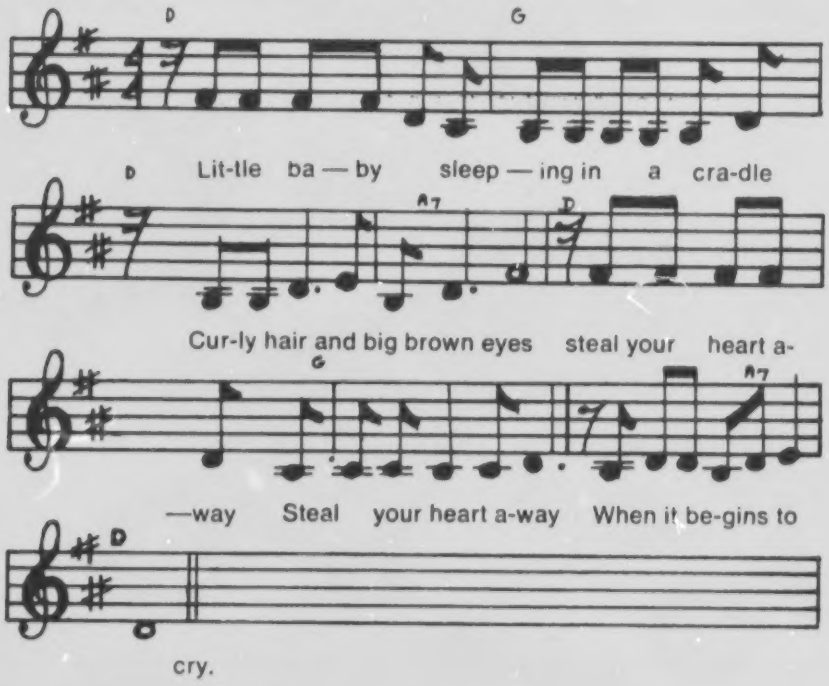
I'm a Lumbee Indian Child



2nd Verse: Before I play and have my fun,
I make sure my homework's done.
One day I'll grow up proud that
I'm a Lumbee Indian Child.
(La La La La . . . . .)

3rd Verse: When I'm walking, I walk proud,
When I'm talking, I speak clear and loud.
One day I'll grow up proud that,
I'm a Lumbee Indian now!
(La La La La . . . . .)

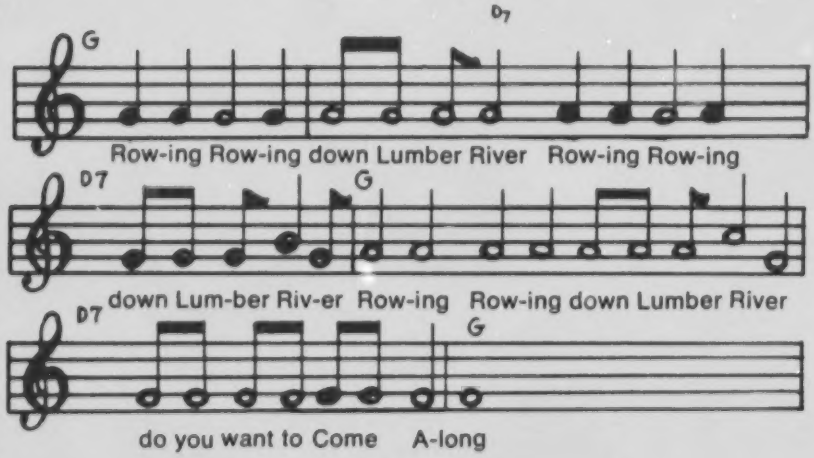
Little Lumbee Baby



2nd Verse:

Hey, Henry Berry, hey don't you worry.
I'll be waiting here for you.
Little baby, sleeping in a cradle,
Is just the image of you.

Rowing Down Lumber River

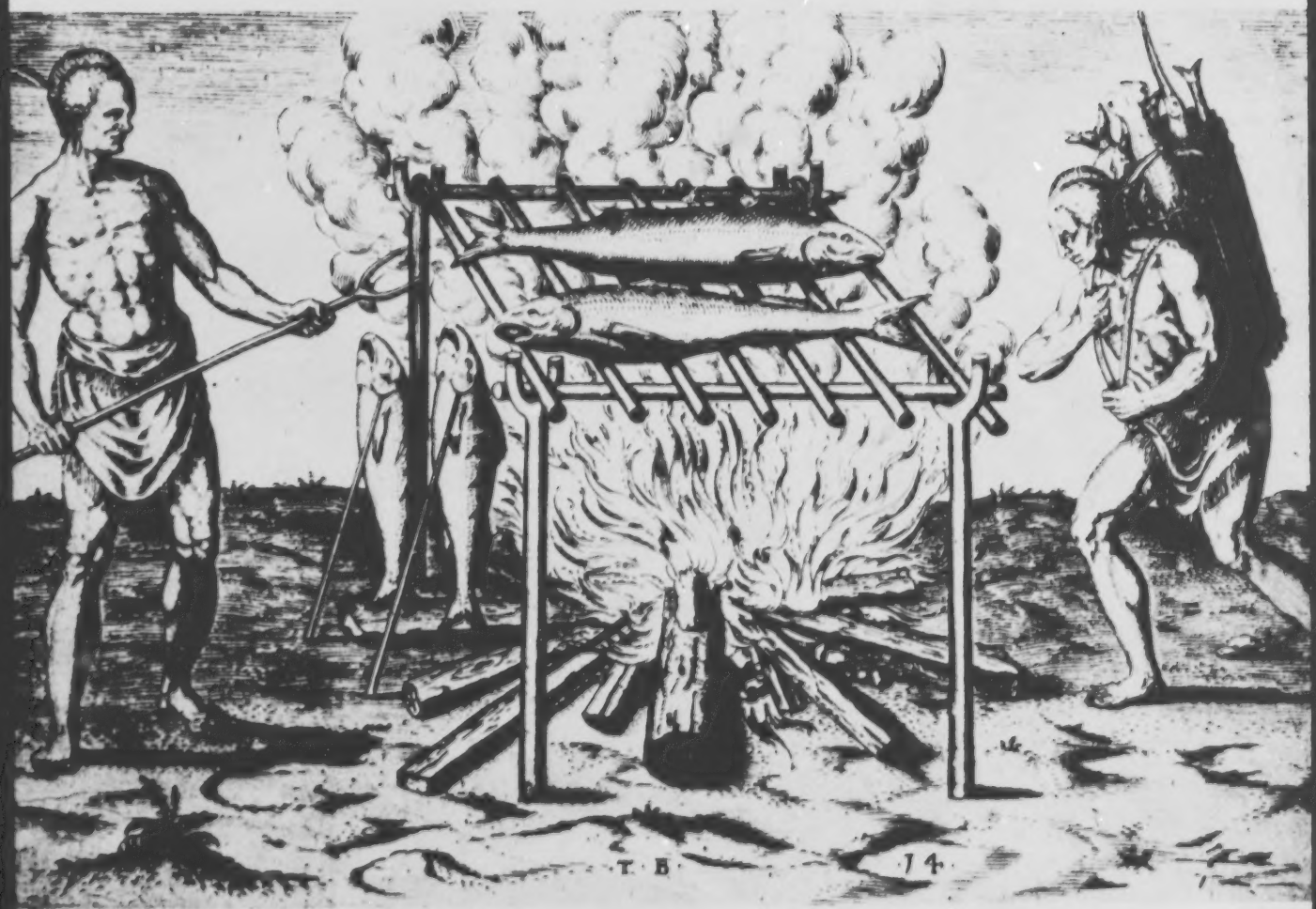


2nd Gonna see my sweetheart down Lumber River

3rd She's a pretty little Lumbee girl down Lumber River

4th He's a cute little Lumbee boy down Lumber River

5th Repeat 1st Verse



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First Grade

How The Indians Lived

Before the Settlers
and Today

41

Unit Outline

I. OBJECTIVES
II. ACTIVITIES
III. FOOD
  A. Traditional Foods
    1. Kinds of Foods
    2. Preparation of Food
    3. Food Preservation
IV. CLOTHING
  A. Past styles
    1. Men's dress
    2. Women's dress
  B. Present styles
    1. Men's dress
    2. Women's dress
    3. Children's dress
V. SHELTER
  A. Past
    1. Types of homes
    2. Construction
  B. Present
    1. Types of homes
    2. Construction
VI. ACTIVITIES
VII. EVALUATION

I. OBJECTIVES

Goal: To describe and develop an awareness of how Indians lived by illustrating the homes, clothing and foods of Robeson County Indians.

Program Objectives:

- to identify the vegetables and meats eaten by early Indians.
- to illustrate how Indians hunted, fished, trapped, grew, or found their foods and the various means for storing and preserving them.
- to identify and illustrate the various materials used and clothes worn by various Indian tribes and people.
- to describe the various homes in which Indians lived and how these homes were built.
- to describe how Indians of Robeson County live today.
- to illustrate the early contributions of food, clothing and shelter by Indians to American civilizations.

Instructional Objectives:

- to identify by picture and example the vegetables and meats eaten by early Indians.
- to describe the activities surrounding the gathering and preserving of foods of early Indians by pictures, stories, and games.
- to illustrate various types of Indian clothes worn by Indian tribes and people through pictures and filmstrips.
- to illustrate through filmstrips and games the various dwellings in which Indians lived.

– to illustrate by field trips and photographs the various homes lived in by Robeson County Indians.
– to identify specific contributions which Indians made to American civilization through foods,

Outcome: To increase by 75% student awareness of the lifestyles of early and present day Robeson County Indians.

II. ACTIVITIES

1. Ask students to bring in canned vegetables.
2. Make a learning center in the classroom on important vegetables and meats of today.
3. Let students draw pictures of vegetables that were important to the early Indians of Robeson County.
4. Let students cut-out pictures of important foods of the Indians of Robeson County.
5. Let students construct a log cabin and a dome shaped house.
6. Ask children to describe their home by materials that it is made of.
7. Show films or pictures of housing of other tribes and compare to housing of Indians of Robeson County.
8. Utilizing one of the traditional Indian recipes, prepare a food in class.
9. Compare the methods of food preservation used by the early Indians of Robeson County with those methods used by your family.
10. Make a scrap book of various Indian foods and recipes.
11. On a poster you could make two columns—one traditional, the other modern—List the foods that were raised and eaten by the early Indians and the Indians of today.
12. Read the accompanying booklets entitled Foods, Clothing, and Shelter to the students.
13. Develop a skit. Divide the room into three areas showing: *Clothing*—students can either describe or model a traditional Indian dress.
    Food—this group can pretend to be hunting for animals in the traditional Indian way. Also a narrator can describe all the foods made from corn as children hold up pictures of each item described.
    Shelter—the students can pretend they are building Indian homes and can describe the process involved and the materials used.
14. Construct a Foods bulletin board showing some Indian foods.
15. Students may like to role play situations in which Indians and non-Indians shared their foods.
16. Children might enjoy using clay to construct foods introduced by the Indians to the settlers.

III. TRADITIONAL FOODS

Many of the foods you eat today were introduced to your forefathers by the Indians of long ago. Indians grew corn, beans, squash, pumpkins, and many other vegetables before the first settlers came to America. They caught fish, turkey, possums, quail, deer and lots of other animals and cooked them over open fire. There were many, many more animals than there are today. The early settlers did not bring many supplies. They had never eaten potatoes, squash, or other vegetables you might eat today. They did not know how to hunt animals, or spear fish or even how to keep food from spoiling so it would be edible during the cold winter when crops would not grow and it was too cold to hunt.

The Indians had known how to do these things long before the settlers came to America. They were very kind people. They shared their food and knowledge with the frightened settlers.

Over the years the Indians of Robeson County continued to raise everything they ate. The food they did not raise, they hunted and fished for in the woods and streams. Every Indian family took pride in the crops they raised for food. The Indians in Robeson County still grow some of the crops that early Indians grew. These include collards, corn, beans, squash, potatoes, tomatoes and peppers. The women preserved fruits that grew wild and made jelly or jam from the many wild berries. They raised hogs, cows, chickens and other animals. The meat from the hog could be preserved year around.

FOODS

Vegetables:

Peppers
Cresses (like turnip/mustard)
Peas
Pumpkins
Sweet potatoes
Beans (green)
Kidney Beans
Corn
Squash
White potatoes

Fruits, Nuts and Berries:

Cherries
Damsons
Chestnuts
Hazel nuts
Plums
Walnuts
Hickory nuts
Huckleberry

Nuts were used to give corn, beans and pumpkins a good taste.

Meats:

Venison
Turkeys
Oposum
Fresh Water Fish
Shad
Oysters
Birds
Rabbits
Bear
Herring
Lobsters

Other Foods:

Wild Rice
Sunflower Seeds
Artichokes
Maple Syrup
Succotash (vegetable soup)
Persimmons

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PREPARATION OF FOOD

Most Indians preferred cooked food rather than raw food and they had many methods of cooking and seasoning. Salt was mixed with their bread and soup to give them a relish. Salt subsitutes were made from the ashes and herbs. They enjoyed the combination of corn and several kinds of beans made delicious by a seasoning oil extracted from bean fat. Bean fat was cooked over a slow fire and the clean oil that rose to the top in the cooking pot was skimmed off. Then sassafras and wild cinnamon, or other spices were added and stored in large earthen jars. The oil would be sweet from one winter until the next.

Indian women were good at making soups. They put meats and vegetables in it just as women do today. Herbs and roots were gathered from the woods for flavoring the soup, and sometimes berries or meal were added.

Corn or maize, of which the Indians were very fond, was prepared in many ways. Sometimes it was eaten green. More often it was roasted, boiled, and dried and ground into meal, mush or parched. Parched corn was good to eat. It was made by putting a handful of shelled corn into a skillet with a little grease, then covering and shaking it over an open fire. Indian maize did not pop, it puffed up and got dry and crisp instead.

A popular Indian food prepared and eaten by Americans today is called succotash. This is a mixture of corn and beans together.

Indians knew their foods well. They knew just how to cook and serve them to get the most flavor and best taste. Most of their cooking was done in earthern pots. They grilled fish and other meats over an open fire. They taught many methods of cooking to the non-Indian which are still being used today.

Preservation of Foods

Indians knew also how to keep food for long periods of time without having it spoil. This was another area in which they were clever. They had to learn ways of preserving their foods so they would have something to eat during the long cold and snowy winters when hunting became impossible.

The Indians preserved some of their foods by smoking or drying in the sun. Sun drying was a method moved most of the moisture from food. Bacteria could not grow on dry food. Foods that were dried in the sun for preserving were vegetables, fruits, and some fish.

Smoking was a method of preserving foods in which the chemicals in the smoke slowed the growth of bacteria. Foods preserved by smoking were meat and fish.

Indians preserved corn by roasting or boiling, then scraping the kernels off the cobs. The kernels were dried and stored.

IV. CLOTHING

Indians used resources available to them for food, clothing and shelter, and their clothing was made of animal skins.

As more and more settlers came to this land, the Indians adopted the dress of the settlers. Historical records of the early 1700's indicate that the Indians of North Carolina were living and dressing like the settlers. Indian women were wearing bonnets and long dresses while Indian men were wearing shirts, pants and hats like those of the settlers.

Men's Clothing of the Past

When the settlers arrived in the New World they found the Indian men wearing deerskins about the waist, extending to the knee, in the form of an apron. In winter they wore robes of bear or raccoon skins. Also shirts, leggings, and breechcloths were made of deerskin.

Women's Clothing of the Past

The Indian women wore elaborately decorated deerskin draped from the waist to the knees. Married women adorned themselves with long necklaces and earrings of pearls while unmarried women wore necklaces of copper and shells to distinguish them as being unmarried. In winter the women also robed themselves in bear or deerskins. Also some Indian women wore wrap-around skirts made of cloth woven from plant fibers. They sewed feathers onto netting to make lightweight robes.

Clothing of Today

If you visited the Indian communities in North Carolina today, you would see mothers, fathers, children and grandparents dressing like anyone else you know, except at a Pow-Wow or special celebration, when many Indians dress in traditional Indian clothing.

Men's Dress

The men wear clothing appropriate for their type of work. For example, the businessman or professional person wears a suit, shirt and tie; the factory worker wears workpants and work shirts; and a farmer wears work shirt and workpants, or coveralls and a hat for farm work. The older men in these communities most often wear a hat and work clothes during the week and a suit, shirt and tie for Sundays and visiting.

Women's Dress

The women and grandmothers wear what is appropriate for their type of work. Dresses or nice slack suits are worn by Indian women who work at a business or profession. Often slacks are worn by Indian women who work at a factory because they are more comfortable and appropriate for the work.

The Indian women and grandmothers wear their nicest dresses, sometimes with hats, on Sunday and for visiting.

Indian Children

Today Indian boys might wear a shirt, jeans or slacks and sneakers or shoes. Indian girls might wear a dress, blouse and skirt, jeans, sandals, sneakers or shoes depending on the occasion.

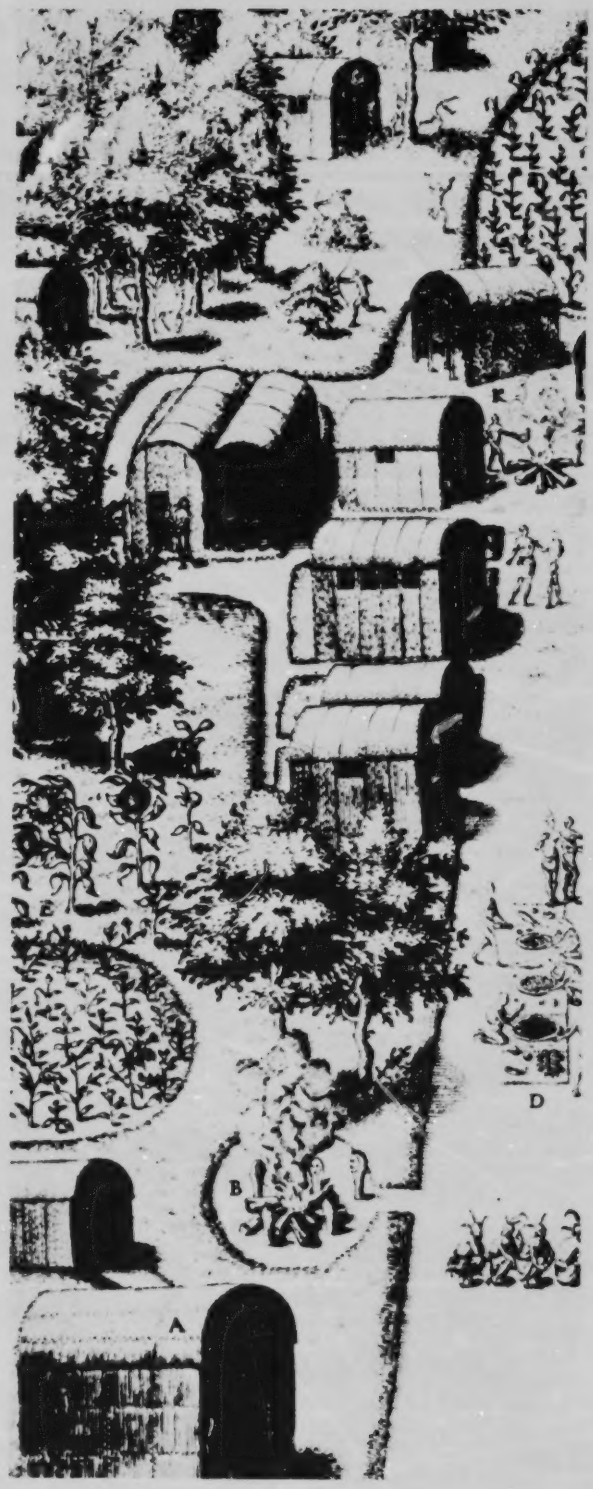
V. SHELTER

Shelter—Past

Originally, most of the semi-agricultural tribes of the eastern Woodlands lived in "beehive" huts made of peeled poles bent in an arc, braced by a diagonal support and lashed together. The poles were covered with bark strips, grass or mats. Eventually, the beehive hut evolved into the **longhouse.** This distinctive bark-covered structure—one of the highest forms of architecture created by northern Indians was perfected by the Iroquois.

Indian of Robeson County lived in shed houses, log cabins and stone houses. With more and more settlers moving in and surrounding the various Indian groups, Indian groups built homes like those of the settlers.

Even the style and construction of their homes resembled those of the settlers. These homes were frame houses made of lumber and covered with wood shingles (which were home made). The homes were high off the ground to keep animals underneath. The floors were made of wood with no floor covering.



Shelter—Present

Today Indians of Robeson County, as well as other Indian groups in North Carolina, display a variety of styles in the building of their homes. The size and style of the homes depend on the financial status of the family.

Indians of Robeson County prefer living in homes made of various types of materials. Some Indian homes are made of brick veneer with bricks of different colors, others are made of lumber with siding material to preserve the house. Other Indian homes are cinder-block or mobile homes. Wood homes are still common among the Indians in Robeson County.

There has been an increase in new home building over the past few years. These new homes range from small, modest, to large one story and split level structures.

Animals

Indians of Robeson County depended on animals for many of the things they needed in order to live. Long ago animals were the main source of food, clothing, tools and sometimes shelter. Very little of the animal was wasted. It was said: "Every animal has enough brains in his head to tan his hide." This was true. Animal brains were cooked down and used to rub dried skin to soften it for making clothing. The meat was cut in strips and hung to dry or put into a smoke-house for cutting. Deer antlers were used as tools, for making arrows, and other sharp articles. Jaw bones were used as scrapers. The sinew or tiny fine bones were beaten down until the fibers of the bone could be separated and a thread was produced for sewing clothes together.

Today animals are still important to Indians. Some farmers occasionally use a horse or mule to pull a farm wagon or a plow for breaking up the fields for planting. A lot of machines are in use now and many farmers no longer use a horse or mule on their farms. Children and adults ride horses in parades and around their homes for pleasure.

Hunting is enjoyed by many Robeson County Indians. It is a time for them to be with nature and to practice skills of accuracy, while securing foods they

enjoy eating. Most frequently hunted animals are bob-whites (quail), doves, squirrels, rabbits, raccoons and opposums.

Fishing is done by men, women and children. They can be seen sitting on a river bank or fishing from a small bridge or boat. It is enjoyed as a recreational as well as food-gathering activity.

Cattle and hogs are also used for foods. Some people kill and prepare their own food for the freezer and others have it done at slaughter houses.

Animals have been, and still are, useful to Indians for food, work, clothing, transportation and recreation.

VI. EVALUATION

The Lumbee Indians live in Robeson County. These Indians are called Lumbee because they live along the Lumber River. The area where they live is full of woods. Originally they built their homes from wood. The Lumbee Indians are very good farmers. They grow corn, beans, and tobacco.

Answer the following questions "yes" or "no"

1. The Lumbee Indians live along the Lumber River. _____
2. The Lumbee Indians build their homes from wood. _____
3. The Lumbee Indians are farmers. _____

Complete the following statements.

1. The Lumbee Indians live in _____ County.
2. They grow _____, _____ and _____.

VII. EXTENDED LEARNING ACTIVITIES

The following activities are to be used with this unit.

Foods Indians Eat—Seek and Find

C N B S P U M P K I N P B
O T V Q M F O T P H O X W
R I O U V I T O E O S B T
N A P A Q S A M P G S O R
C D Q S R H T A P F U I U
O E U H M E O T E G M B P
W E A C O L L A R D S B P
S R I C H I C K E N W A P
A B E A A S X W Y M U N R
J E L L Y A O J A M K X Z

Corn, squash, beans, pumpkin, possum, quail, deer, potato, fish, tomato, pepper, jelly, jam, hog, cow, chicken.

CLOTHING OF THE EARLY INDIANS

Seek and Find:
breechclothes, moccasins, cloaks, deerskin, pearls, shells, raccoon skin, muslin, flannel, flour sacks, feed sacks.

B C E B R E E C H C L O T H S X Y Z
M A D C L O A K S T Y W D W V R X T
O P Q F K P U S K C X Y E S X M A C
C E R A C C O O N S K I N F Y M I V
C A R L S M U S L I N I R N Z P K S
A F A X H F F S X T N S L T Q I E C
S A E Y E L E A E W T K I O R P C B
I N B T L O E C B M C I N P S U C O
S E C E L U D K Y N E N K Q T R O P
B L M E S R S A C K S B S F R U P W

INDIAN RECIPES

Indian Bread

3 cups flour
1 tsp. meal
¼ tsp. nutmeg
1 cup molasses
1¾ cups corn meal
2 tsps. salt
3⅓ cups milk

1. Sift together dry ingredients. Combine the milk and molasses.
2. Add the liquid ingredients to the dry ingredients and beat with a rotary beater until smooth.
3. Pour in a well greased 2 quart steam mold, cover, and place on a rack in a deep kettle that has a close fitting lid.
4. Pour enough boiling water into the kettle and steam the mold for three hours.
5. Remove the mold from the kettle and let stand 20 minutes. Remove the cover, and let stand 10 minutes longer. Loosen the edge of the pudding with a spatula, invert the mold on a plate and let stand until the pudding unmolds.
6. Serve with lots of butter.

Grual

(Makes 6-3 servings)

3½ cups water
1½ tsp. salt
1½ cups white corn meal
Butter

1. Bring water to a boil. Mix together the corn meal and salt.
2. Pour the boiling water over the meal, stirring. Heat the gruel slowly stirring, for five minutes or until smooth and thick. Serve in bowls. Top with lumps of butter.

Fried Gruel

1 recipe of Gruel
1¼ cups of bacon drippings

1. When the gruel is room temperature, pack it into two 10 oz. glasses. Chill several hours until firm.
2. Unmold the gruel, slice into rounds about ½ inch thick, and brown well on both sides in the bacon drippings. Serve hot as a bread or topped with butter and honey or maple syrup as a breakfast dish.

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Second Grade

Customs, Traditions, Superstitions

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Unit Outline

I. OBJECTIVES
II. TEACHING STRATEGIES
III. ACTIVITIES
IV. INTRODUCTION
  A. What are customs, traditions and superstitions
  B. Effect on daily life
V. CUSTOMS
  A. Introduction
  B. Some representative types
    1. tobacco tying
    2. corn shuckings
    3. pulling fodder
    4. hog killing
    5. barn and house raisings
    6. quiltings
    7. making lye-soap
    8. setting-ups
    9. school breakings
    10. wood sawing
VI. TRADITIONS
  A. Introduction
  B. Representative examples
    1. Henry Berry Lowrie
      a. vocabulary
      b. story
      c. test
    2. Local Indian remedies
    3. Home remedies
    4. Weather signs
VII. SUPERSTITIONS
  A. Introduction
  B. Examples
VIII. UNIT EVALUATION
IX. RESOURCES

I. OBJECTIVES

Goal: To develop an awareness of traditions, customs, and superstitions of the Lumbee Indians of Robeson County, N.C. both in the past and at the present time.

Program Objectives:

- to identify the early traditions, customs, and superstitions of Lumbee Indians as told by elders in the community.
- to highlight, through examples, the customs which are still in existence.
- to illustrate the importance of oral history by storytelling.

Instructional Objectives:

- to illustrate the early traditions, customs, and superstitions of the Lumbee Indians through storytelling and written history and how they affect attitudes and outlook of present day Indians.
- to identify, through examples, particular customs which are still in existence.
- to illustrate through examples of legends and traditions the importance of oral history.

Outcome:

- to increase student knowledge of types of present and past traditions, customs, and superstitions among the Lumbee Indians by 75%.

II. TEACHING STRATEGIES

With Customs, Traditions and Superstitions, most of the teaching can be done with the entire group. The teacher can ask an elder from the community to come

in and talk to the students about Henry Berry Lowrie or any of the customs of the past or customs that exist today. The teacher can take the students to observe a hog killing or a quilting party. Many of the students do not know much about the customs, but many students will be able to share valuable information with the class.

III. ACTIVITIES

1. Discuss the many customs of the Lumbee Indians with the students.
2. Let students who know about some of the customs relate them to the class.
3. Bring in information about Henry Berry Lowrie.
4. Invite elders from your community to tell about the customs, traditions and superstitions of our forefathers.
5. Have students relate stories that their parents or grandparents have told them about customs, traditions or superstitions. Several stories could be compiled into a class booklet.
6. Plan a trip out into the community to observe first-hand experiences of a hog-killing or quilting.
7. Students can experience making lye soap. The recipe is included in the curriculum guide.
8. Take a field trip. (Henry Berry Lowrie Home, Rhoda's grave, Native American Resource Center at Pembroke State University, *Strike at the Wind* Amphitheater Site at the Riverside Country Club.
9. Read the Henry Berry Lowrie story that is included in this section, do follow-up activities.
10. The teacher and students can make up stories about history and compile them in a book that has the shape of a tobacco leaf.
11. The teacher and students can make a TV production using a refrigerator box or any other large box on Crops, Animals or People important to the Lumbee history and culture.
12. Let the students learn to sing: *Little Lumbee Baby, Brown Skin, I'm a Lumbee Indian Child, I'm Proud to be a Lumbee Indian, Rowing, Rowing, Down Lumber River.*
13. Listen to the music from the soundtrack of *Strike At the Wind* and sing songs with "I'm Proud to be a Lumbee."
14. Let the students do bulletin boards on any aspect of Lumbee life.

IV. CUSTOMS, TRADITIONS AND SUPERSTITIONS
An Introduction

Many things can be determined about a group of people by the customs that are prevalent in that community and by the oral history that has been handed down. Traditions are the handing down of statements, beliefs, legends, or customs from generation to generation by word of mouth or by practice.

The Indians of Robeson County have much oral history which has provided insight into their past.

Customs are activities that were popular in the past and have been retained and carried over into contemporary times. The customs that were common to the Indians of Robeson County allows one to learn about their self-sufficiency and struggle to survive as Indian people.

Many of the customs from the past have faded away. With the coming of industry, many things in the communities have changed. Mechanized farming also accounts for many farm related customs which have disappeared. After World War II, many men who had served in the Armed Forces realized there were more opportunities away from Robeson County, and as a result, their families moved to other states.

Some of the customs still being practiced include hog killing, quiltings, settings-ups, and making lye soap.

Indian people have always been great storytellers. At large or small gatherings of work, pleasure, or sorrow, there was always time for storytelling. Today many tales are told about the famed Indian hero, Henry Berry Lowrie and his beautiful wife Rhoda Strong, "Queen of Scuffletown."

What are superstitions? Superstitions are blindly accepted beliefs or notions by a person or a group of people. Many Indians were very superstitious. There were many activities that Indians did not participate in because of superstitions.

A groups' customs determine to a great extent when the people are to engage in certain things. To cite a few examples, custom determines when gardens and crops will be planted; how illnesses will be treated, when babies will be weaned; and when animals are to be killed for food to be preserved.

Many traditional occasions have faded, and some attempt has been made to revive special events, such as Lumbee Homecoming, an annual event held every

July Fourth weekend in the community of Pembroke. This celebration recognizes progress and recognition of Indian people.

IV. CUSTOMS

There are some traditional customs that have survived to present day Lumbee life. These include: hog killing, quilting, making lye soap, and setting ups.

In this section the teacher can not only talk about Lumbee customs that are prevalent today but also about customs of other ethnic groups.

The purpose of this section is to get the young minds involved in what each ethnic group has to offer to society today.

The transition from a rural, isolated society to a more mobile and technological era is also part of Indian history which must be reviewed by the teachers and understood by the students.

The following pages illustrate some of the customs common to the Lumbees of the past and of today. These customs should stimulate class participation, encourage teachers to gather information from elders, and identify and use research materials available on the Indians of Robeson County, and generally spark a positive interest in the past.

Tobacco Tying

There was much work involved in the Lumbee's main crop of tobacco.

Tobacco tyings would bring the neighborhood families together at night. Barns of tobacco already had been graded and packed away during the day for the tobacco tying. Leaves of tobacco would be put together to make a bundle, and then one leaf would be folded and wrapped around the stem to hold it together. The tied tobacco would be placed on a stick then packed down. This was called "sticking it up." The purpose for packing the tobacco down on the stick, was to increase its weight. The weight was all important to the farmer who had many bills to be paid. When the tobacco was all tied, lemonade, ice cream, and cake were served. Everyone enjoyed this gathering even if it involved much work.

Today the practice of tying tobacco is no longer done in Robeson County. The farmer only has to take the tobacco off the sticks, tie it in sheets and take it to the market for selling.

Corn Shucking

Corn shucking was a time to get together for work and fun. A large pile of corn would be gathered by the farmer, who was having the shucking. In the center of the pile of corn, was a jimmy-john (jug of whiskey) which no one touched until all the corn was shucked. A few ears of red corn were usually in the pile, and the finder could kiss the girl of his choice. When all the corn was shucked, the jimmy-john was passed around and the crowd danced to the music of the fiddle. Corn shuckings are no longer prevalent among the Indian people, but it is remembered by all who participated in the occasion.

Pulling Fodder

Pulling fodder was hot and hard work done in the month of August. The corn was mature, but most of the blades were still green and had to be pulled from the stalk. When the puller had as many blades as he could hold in each hand, he tied it together with two or three blades, placed the tie between the stalk, and the ear of corn. At sundown, after the fodder had dried out, ties were bound together to make a bundle of fodder. The bundles were carried by hand, to the end of the corn rows, loaded on a wagon and carried to the feed barn. Fodder was fed to the horses and mules.

Hog Killing

Hogs were slaughtered, cut up, cured and smoked at home. Slaughtering was done in late November when the weather turned cold. Since there were no freezers, Indians had to rely on the winter weather to keep the meat from spoiling while it cured.

The time for slaughtering was determined by the last quarter of the moon in which the signs depicted the knees or feet.

Early in the morning of butchering day, the scalding water was made ready. Some farmers had vats to be used for this. A hold was dug out and the vat was placed over the hole. A fire was built under the vat, which was filled with water. By the time the hogs were killed, the water would be hot. Ashes were often used to help loosen the hair.

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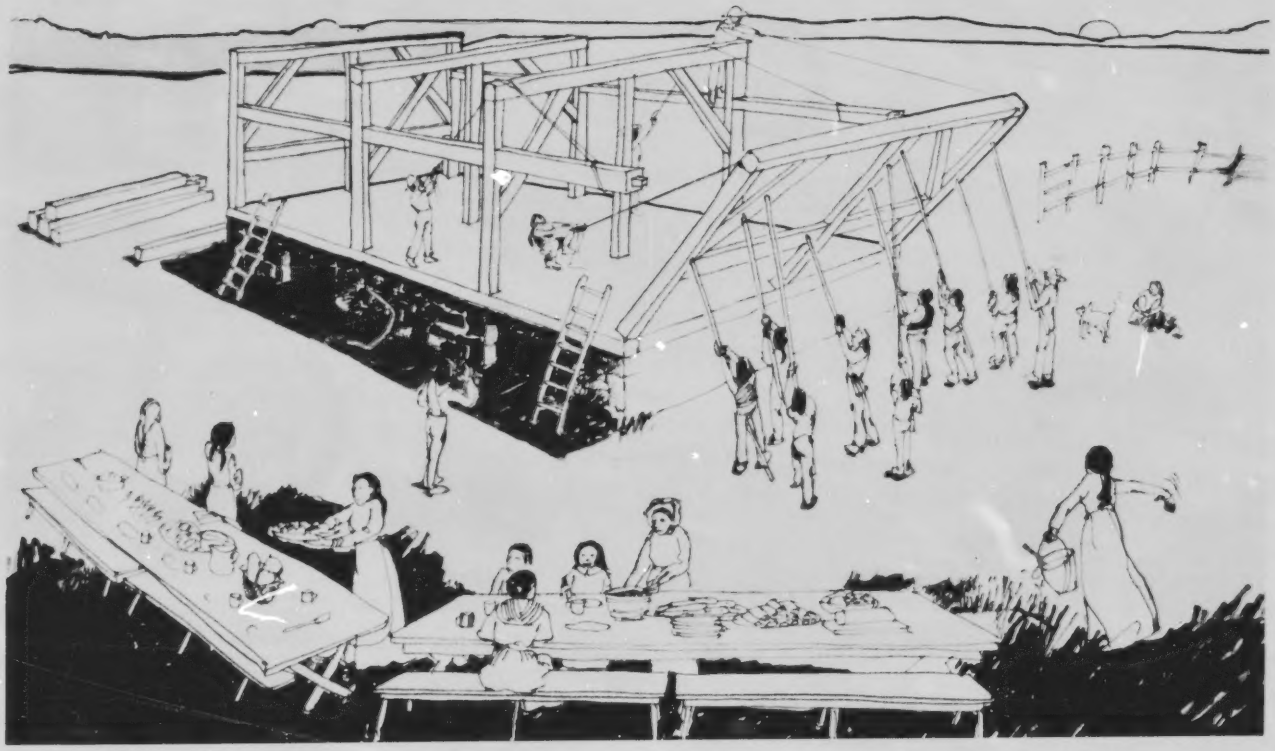

The hog was killed by shooting it in the back of the head or between the eyes. Its jugular vein (on the left side of the throat about three inches back from the jawbone) was stabbed immediately. When the bleeding slowed, the hog was dragged to the scalding place, dipped in the hot water, and rolled over to loosen the hair (by scraping or pulling), until it came off the hide. The hog was not left in the water too long or the hair would "sit" rather than loosen.

When the hide was clean, the hamstring was exposed on both hind legs. Then a gambling stick sharpened on both ends, was slipped behind the exposed tendons. The hog was then hung up on a pole, the ends of which were set in forked supports. Hot water was poured over those places not completely clean, and they were scraped again.

The cleaned hog was made ready to gut. It was cut down the middle of the underside from the crotch to the chin. The entrails were allowed to fall out into a large tub placed under the carcass. The liver was then cut free and set aside to soak for later use. Also set aside were the lungs, heart and kidneys. The stomach and small intestines were retrieved and all were drained, washed and set in water to soak while the cutting continued.

When the inside of the carcass was completely cleaned, it was taken down and cut up. A sausage pot would be started for the trimmings and a lard pot would be started for the trimmings of fat.

The lean meat was ground up and stuffed in the small intestines. The sausage was hung up in the smoke house to cure out.

The fat trimmings were cooked in a washpot and all the grease was cooked out of it. The part of the trimming left after cooking was called the cracklins. The other parts of the hog: two hams, two shoulders and two middlings were salted down and preserved for the future.

Indians make full use of animals which they kill for food. The following lists the parts of a hog and how each part is used for food:

1. Intestines–Casings for sausage and pudding
2. Front, hind quarters–Ham
3. Backbone–season vegetables and porkchops
4. Ribs–barbecued, fried or to season vegetables
5. Middlin–sides of the hog used for bacon and seasoning food
6. Liver–ground for pudding or to make Liver hash
7. Feet–pickled
8. Ears, Tail–cooked with vegetables
9. Fat–cooked to make Lard (used for frying)
10. Cooked fat–Cracklins
11. Trimmings from ham and shoulders–Sausage
12. Bladder–dried and used to make a rattle
13. Head–Hog head cheese (souse meat)
14. Tongue–special cooked treat
15. Brains–usually cooked with eggs for breakfast
16. Stomach–Pork tripe
17. Neckbone–season vegetables
18. Tenderloin–fried (the most tender part and the scarcest part)

Barn/House Raising

When it became necessary for someone to build a new home or barn, the men in the community were anxious to help the neighbor get the barn or house off the ground. All the neighborhood men gathered to help the owner build a barn or house. When the men in the community came together, the owner had all the materials that were needed to get the job done. They would work until the building was high enough for a roof. This was later added by the owner and covered with wooden shingles.

The reward was fellowship and a meal of generous proportions prepared by the women.

Quiltings

The women would work all fall piecing quilt tops. Every scrap had been saved to make the quilt top. When all the scraps had been pieced into quilt tops,

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the women in the community were invited to a quilting party. The quilts made would be for the person who invited the women to her home. A quilt consisted of a bottom lining, a stuffing of cotton and the top. The top was made of a number of separate squares joined either side to side or by borders. Quilts were made to fit the size of the beds used by the particular family. Tiny stitches made fancy quilts because it fluffed up more. Longer stitches made the job go faster. The stitches could be used to make different designs.

Women set up the quilts in four piece frames so that it rested on the backs of chairs, attached the bottom lining to it, spreaded the cotton lining and then the quilt top. The women would sit around the quilt laughing, joking, and gossiping as they stitched up the quilt.

Women quilted for social enjoyment as well as to be prepared for the cold winter ahead. Quilts were given to neighbors when a house was burned and to new couples who had just gotten married.

Quilting is still practiced by Indian women and in recent times, it has been done on a sewing machine.

Lye Soap

Making lye soap was a job for Indian women. They watched the moon signs. They would make soap on the growing of the moon. This was supposed to make the soap grow (having more in amount). They felt it best to make lye soap in warm weather. This was the soap they used for washing clothes, dishes, and in many instances, as body soap.

Following is a recipe for "lye soap."

3 lbs. of grease
1 box of Red Devil Lye
2 pails of water (2 gallons)

First, put water in the wash pot and let it get hot. Add lye, dissolve good then add the grease. Bring to a rolling boil stirring with a stick. Keep a pail of water near if the mixture should want to boil over. Stir for twenty minutes. Cook to a thickness like chicken gravy. It requires a lot of stirring. It will not "make" if not dissolved completely. When it thickens, you may leave it. Pour in a shallow pan to harden overnight. When it has hardened, cut it into blocks with a paring knife. Lift the blocks out of the pan and store.

Setting Up

As soon as a person died, a neighbor was contracted to build a casket. The body was washed and laid out in preparation for the wake that would take place that night in the home of the deceased. The "setting up" was held in the home since they had no funeral homes. There was no way of preserving the body for any length of time; therefore, the service usually took place as soon as possible.

The neighbors usually did everything. They would bring in food and someone would spend the night with the family. They thought they would be lonesome or need something that they might be able to provide.

Even today as soon as the neighbors hear of a death in the community, they come to assist in any way. Today very few families bring deceased members home. Even though the body is in the funeral home, the night the immediate family views the body and receives friends at the funeral home, there will be a setting up at the home. The neighbors and friends sit around talking of the past, the deceased person, their crops, jobs, and other topics. Many people stay and sit up all night.

School Breaking

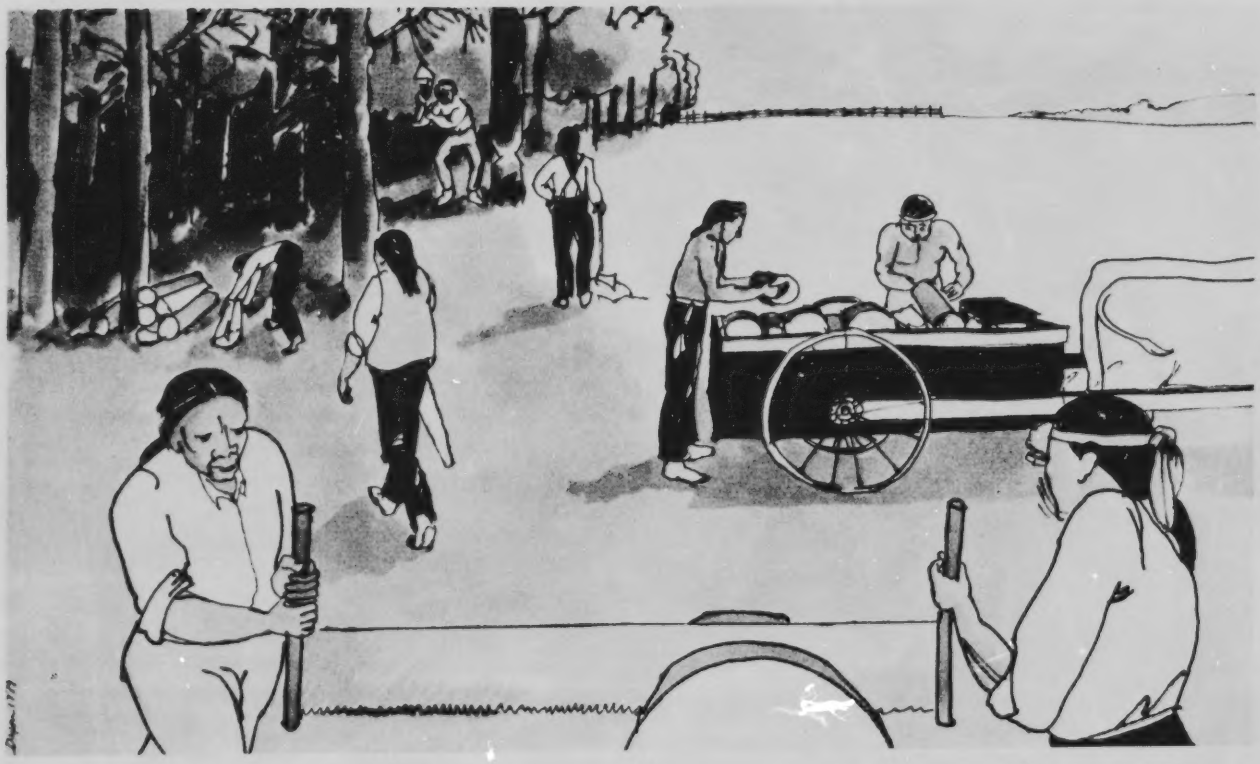
School breaking was the end of school. The people in the community made preparation for the big day. Farmers worked hard in order "to catch up" with their work so they could meet their friends at the event. Some children even got new clothes for the occasion (dresses and shirts made by the mothers).

When the school-breaking day came, the crops were clean of grass and weeds and the plowing in good shape. The day began with the women preparing huge amounts of food so no one would go hungry, and with the men giving the livestock enough feed to last until "sundown." By noon, a long table was filled with good country food, and it was the school principal's role to ask the blessing. Stands for selling refreshments were located on the school grounds. Lemonade, ice cream, and sandwiches were sold.

The activities varied: speeches, plays, musical entertainment, baseball games and relays. School breaking lasted until the late 1950's in some Indian communities. Indian people worked hard and this event provided both recreation as well as recognition of progress and achievement.

Woodsawing

This was a chore that was undertaken by the men in the fall. Each family would have the trees felled before



other men were asked to come and assist in cutting up the trees into stove and fire wood.

The purpose of the woodsawing was to get enough men together to saw sufficient wood in three or four hours to last a year.

Even though a great deal of work was involved in a woodsawing, it was also a social occasion. As the men worked, the women made preparations for a feast.

Woodsawings are still common among Indian people, but they now use power chain saws for cutting wood. Men still gather to help one another and to cut wood for needy families.

VI. TRADITIONS

The most important tradition that has been long standing is that of progress among the Lumbee Indians. Their struggle has not only been one of progress but recognition concerning their achievement as Indian people.

The following activity is based on oral tradition.

Henry Berry Lowrie was and still is an Indian hero because he struggled to obtain social justice and equality for Indians.

Henry Berry Lowrie

Introduce the following words, names and places and explain to students their meaning:

North Carolina—The state we live in

Legend—A tale either fictitious or true that has been handed down by many families.

Henry Berry Lowrie—The Indian hero and outlaw who lived about 100 years ago.

Lumber River—The river that runs through Robeson County. The Lumbee name was derived from the Lumber River. Lumber River means dark waters and Lumbee means people of the dark or black water.

Robeson County—There are 100 counties in North Carolina; Robeson is the one in which we live and and it is surrounded by Scotland, Hoke, Cumber-

land counties and South Carolina.
Parent—A child's mother or father.
Allen Lowrie—Henry Berry Lowrie's father.
William Lowrie—Henry Berry Lowrie's brother.
Rhoda Strong—Henry Berry Lowrie's wife.
Group—More than one person.
Blind-folded—To cover a person's eyes to keep them from seeing.
Swore—Make a promise to pay someone back for something they do to you.
Scuffletown—An area between Moss Neck and Union Elementary.
Pembroke—The central community for Indian people in Robeson County.
Remember—To keep in your mind; not to forget.
Hero—A person admired for what he has done and is doing.
Formed—To join together as in a group.

Henry Berry Lowrie

Once upon a time there lived a young man named Henry Berry Lowrie. He was an Indian. He lived near the Lumber River. His parents were Allen and Mary Lowrie. There were ten children in his family.

One day a group of mean men came and took his parents and two brothers away. They killed his father, Allen and his brother, William. Some folks say they had to dig their own graves. They were blind-folded and shot many times in the face and chest. Henry Berry stood in the woods and watched this happen to his father and brother. He cried because this hurt him so much. He swore then that he would kill every person who had something to do with killing the people he loved.

Henry knew that these men were mean and would hurt other people, too, so he formed a group of men to fight against these men. Most of the time his group had about 12 men in it. After his group was formed he married a beautiful girl. Her name was Rhoda Strong. Rhoda was the most beautiful girl in Scuffletown. Scuffletown was close or near to Pembroke, North Carolina in the county of Robeson. Some people said Rhoda smoked a pipe and chewed tobacco. She loved Henry very much and they had 3 children.

Henry Berry and his group of men fought to help the poor and mistreated people in Robeson. Sometimes he would steal for others and sometimes he even killed people. He was still a good man.

He is remembered to the Indians as a hero, because he helped people who needed help in Robeson County.

I. Answer the following questions
   A. What was Henry Berry's father and mother's name?
   B. Who was Henry Berry Lowrie's wife?
   C. How many children were in Henry Berry's family?
   D. What River did they live close to?
   E. What were 2 things Henry Berry and his group of men did?
   F. How many men were in his gang?
   G. What was Henry Berry Lowrie's brother's name who was shot?

II. Unscramble the following words to make complete words.
   A. Ndiani
   B. Verir
   C. Rdoah
   D. Sffuclewnot
   E. Pbroemke
   F. Kllied
   G. rasveg
   H. Hnrey Brrey Lworie

III. Fill in the blanks
   Henry was married to _____
   They had _____ children
   He lived near _____ river
   He formed a group of _____
   His _____ and brother were killed

IV. Write a short paper about your hero

LOCAL INDIAN REMEDIES

Indian people have always used what was available to provide for their existence. The Indians in Robeson County have been no different. The following is a list of some of the home remedies that were common to the Indians in Robeson County. There was a cure for almost every sickness or minor problem.
Note: The teacher can also have the students bring in remedies that their parents might know about.

REMEDIES

1. Chest cold—put pine tar on cloth and place on chest

2. Cut—put a spider web on the cut to stop the bleeding
3. Teething—tie a shirt button, a dime or a penny on a string and hang around the baby's neck to curtail pain while baby is teething.
4. Pinworms—eat raw pumpkin seed
5. Poison oak/poison ivy—boil red alter and bathe with the water
6. Measles—drink sassafras tea to make the bumps come out
7. Insect stings—use snuff or tobacco juice on sting
8. Stomach cramps—drink catnip tea
9. Burns and sprains—(1) place a vinegar and red clay poultice on burn; (2) make water and flour solution; (3) make salve from fireweed
10. Boils—(1) place a piece of fat back meat on boil to bring it to a head or a poultice of yellow octagon soap and sugar; (2) make a pillow out of rabbit and pine tar
11. Cough—mix and drink tea made of rabbit tobacco and pine tar
12. Malaria fever—soak collard leaves in vinegar and tie on head
13. Colitis—make a necklace of briarberries
14. Headache—soak cloth in camphor and tie around head
15. Asthma—place a child against a tree which has just started growing and as the tree grows, the child will outgrow asthma; (2) make a pillow out of rabbit tobacco; (3) let a dog sleep with you.
16. Earache—(1) squeeze juice of a baked onion and rub on ear; (2) heat a brick and soak in cloth and place next to ear
17. Cold—rub with turpentine
18. Poison—take poak once a year to keep poisons out of body
19. Arthritis—drink poak berry tea; drink a mixture of honey and vinegar; a magnet will draw it out of body
20. Sore throat—drink or gargle with warm salt water
21. Warts—rub wart with a piece of fat meat and bury the meat under the house; cut off turtle's head and let blood drip on wart; count your warts and make a knot in thread for each wart, throw the thread away and the warts will go away.
22. Nose bleed—place a piece of brown paper in the roof of mouth
23. Chicken pox—place child in the chicken coop and let the chickens fly over head
24. Worms—drink turpentine and sugar
25. Stomach ache—chew calamus root
26. Swelling—place a fifty cent piece around neck

Home remedies for illnesses:

Bleeding
- Place a spider web across the wound
- Use a mixture of soot and lard
- Use kerosene, not too much or it will blister the skin

Blood Builders
- When the sap is up take the green bark of the wild cherry and boil it to make tea
- Take the leaves of the poke plant, parboil them, season and fry
- Make sassafras tea

Burns
- If a person has never seen his father, he can draw the fire by blowing on the burn
- Use lard and flour
- Scraping of a raw white potato will draw the fire

Colds
- Drink whiskey and honey mixed
- Eat onions roasted in ashes
- Boil pine needles and make a tea
- Make ginger tea from powdered ginger

Cramps
- To cure cramps in the feet, turn your shoes upside down before going to bed

Eye
- A sty can be removed by running the tip of a black cat's tail over it

Hiccups
- Take a teaspoon of peanut butter
- Drink ten swallows of water

Bee Stings
- Put moist snuff, tobacco juice, mud or clay on it

Skin Irritations
- Use a mixture of buttermilk or vinegar and salt
- Use warm blood from a black chicken, put around the body and leave on until it peels off

Measles
- Any herb tea will break them out

Chicken Pox
- Go in chicken coop and let chickens fly over person

Nosebleed
- Lie down and put a dime on your heart
- Place scissors, points up, on your neck

Risin's or Boils
- Take raw meat, cut a thin slice of it and bind it over

the bump with a cloth bandage. This draws it to a head. Scraped white potatoes will do the same thing.

Take the skin out of an eggshell and place it on the risin

WEATHER SIGNS

Forecasting Winter

It will be a bad winter if . . .

- Squirrels begin gathering nuts early (middle or late September)
- Squirrels tails grow bushier
- Squirrels build nest low in trees
- Crickets are in the chimney
- Ant builds its hill high
- Onions grow more layers
- Hickory nuts have a heavy shell
- Bark on trees is thicker
- Corn shucks and silks grow thicker and shucks grow tighter around and farther over the ends of the ears
- Two frosts and lots of rain mean cold weather is near
- A late frost means a bad winter
- For every fog in August, there will be a snowy day in winter
- At least three severe fogs in June or July mean early snow
- A long hot summer means a long cold winter—the hotter the summer the colder the winter
- If smoke from the chimney flows toward or settles on the ground it will be a hard winter

It will rain if . . .

- Cows are lying down in the pasture
- A red sunset on Sunday—it will rain by Wednesday

VII. SUPERSTITIONS

The Indians in Robeson County were very superstitious. There were many activities that they did not participate in because of these superstitions. The following are examples of some common superstitions.

Some Representative Examples

Warts—Steal a neighbor's dishrag, wipe it across the warts and bury it in the woods

Rub the warts with a rock and put it in a box, whoever opens the box will get the warts

Worms—Put 3 or 4 drops of turpentine in a teaspoon of sugar and eat it.

Place a Bible under your pillow and you will never have nightmares.

Go back out the door you came in the house by is bad luck.

The first person to take the baby around the house is the person the baby will be like.

If one desires for his girlfriend to really fall in love with him, he should take a sprig of her hair and drop it in a fast moving stream.

A sure cure for arthritis is to have several wasps sting the arthritic person.

If you want to learn to play a guitar, go to the crossroad seven times at midnight; on the seventh night, the devil will meet you and teach you how to play the guitar.

Plant corn on the waste of the moon so it won't grow too tall.

Never wear anything new to a funeral, if you do, something bad will happen.

Someone will die when a rooster comes onto the porch and crows.

If you see a horse early in the morning wet with sweat and with his mane and tail plaited, he was ridden in the middle of the night by a witch.

If you spill salt, throw some over your left shoulder for good luck.

Cut some hair from your dog's tail, bury it under the door-steps, and the dog will stay home.

Babies—rub a baby's legs with the oil bag of a chicken to start him walking.

Baby's Hernia—rub a baby's large navel with a warm, freshly laid egg, bury the egg, and the navel will get smaller.

If a cow loses her cud, take an old piece of felt hat, roll it up and cram in throat for a new cud because a cow will die if she doesn't have a cud.

Spirits live in images and if you break a mirror, you will have bad luck.

Opening an umbrella inside will bring bad luck.

When you see a King snake and it sees you, it will follow you and won't bite.

If your right eye jumps, someone is going to die.

If a pregnant woman trims your hair, it will grow faster.

If someone has been buried and the grave caves in, someone in their family will soon die.

Always stir batter in the same direction or you will have bad luck.

If you catch a lizard by the tail, it will bring you good luck.
A blister on the tongue means you have told a lie.
When you have cold shivers, someone is talking about you.
The seventh child of a family will always be lucky.
If you count the number of fish you catch, you will not catch any more that day.
Hang the skin of an adder in the rafters and your house will never catch fire.
When a screech Owl hollers, turn your pockets inside out and he will stop.
When it rains and the sun is shining, take a pin and scratch on the road and you will hear the devil beating his wife.
If you sing before breakfast, you will cry before night.
When ants pile up dirt on the side of an ant hill, it is going to rain.
It is bad luck to wash clothes on New Year's Day.
The howling of a dog or the crowing of chickens in the night mean something bad is going to happen.
If you see a falling star, someone is going to die.
If a rooster crows seven times, someone is going to die.
A pregnant woman cannot participate in a hog killing or she will spoil the meat.
If a bird gets in your house, someone is going to die.
A rabbit's foot is a good luck token.
A person born on Sunday will always have good luck.
A bride and groom will have bad luck if they see each other on their wedding day before the ceremony.
A pregnant woman must eat the right food, or she will give her child an unwanted birthmark.
After a person dies, the doors and windows of the room should be opened so his spirit can leave.
Many people believe that a newborn baby must be carried upstairs before being brought downstairs. In this way, the child will be assured of rising in the world and having a successful life.
Wedding guests throw rice at the newly-weds to ensure that the marriage will result in many children.
A ring around the moon means rain will soon fall.
A howling dog means death is near.
If a person hangs a horseshoe over his door, witches cannot enter.
If a young woman pins a four-leaf clover to her door, she will marry the first bachelor who comes to the door.

VIII. UNIT EVALUATION

1. What kind of soap was made by the Lumbee women?
2. When did all the neighborhood families get together for tobacco tying?
3. What was fodder used for?
4. Where was cured meat stored?
5. Who helps the family during death?
6. If an ear of red corn was found during 'corn shucking,' what did this mean?
7. Why did women have quilting parties?
8. Why was scalding water used during hog killings?
9. What 3 places can you shoot a hog to kill it?

Hog Killing

Seek and Find

H V S A U S A G E A D E I X U
O B W C R A C K L I N G S L K
G C K S A G E P Q O H A M T M
K I L L I N G X Y N S A G Y R
M L U F L E T E I H B F Z S W
I A X A I A K E O O C W P T B
A D R D T V E R S N U D X Q L
D L I N G S M W S L D E R S M
C H I T T E R L I N G S P W X

Hog killing, sausage, pudding, chitterlings, sage, livers, cracklings, lard, cake, hams, shoulders, middlings

IX. RESOURCES

Dial, Adolph and David Eliades, *The Only Land I Know*
Elder members in the communities
Lumbee Regional Development Association—Native American Library, Title IV-B, Indian Education

C

Third Grade

Community And Government

65

Unit Outline

I. OBJECTIVES
II. ACTIVITIES
III. COMMUNITY AND GOVERNMENT OF THE INDIANS OF ROBESON COUNTY
  A. What is a community
  B. The Indian community of Robeson County
  C. What is government
  D. The necessity of government
  E. Types of government
    1. tribal government
    2. rules in the home, church and school
    3. the present-day legal system
IV. UNIT EVALUATION
V. RESOURCES

I. OBJECTIVES

Goal: To analyze the relationship between community and government and illustrate the differences among various Indian tribes.

Program Objectives:
- to organize knowledge about how their own family and other families make up a community.
- to analyze how the basic rules of government begin at home, through training in self-respect and respect for others.
- to illustrate why students must follow laws to become responsible citizens.
- to analyze how the community and government of Robeson County Indians differ from the Navajo and Pueblo Indians of the Southwest.

Instructional Objectives:
- to identify members of ones' own family and other families which make up the community.
- to illustrate the kinds of training in the home which can lend to respect for basic government laws.
- to describe what can happen if students do not obey the laws and rules and be responsible citizens.
- to give examples of differences in the community and government of Robeson County Indians and those of Navajo and Pueblo Indians.

Outcome:
- To increase the knowledge of the classroom students participating by 80% in terms of their understanding of community, government, and Indians.

II. ACTIVITIES

1. Introduce new words from the unit. Discuss the meaning of each.
2. Invite a member of the Robeson County Indian community to talk about the activities of an Indian community.
3. Talk about the closeness that existed between the Indian people.
4. Show film or pictures about the community life of the Robeson County Indians.
5. There are approximately 14 major Indian communities in Robeson County. Obtain a map of Robeson County and find the following communties on the map.
   1. Prospect
   2. Union Chapel
   3. Hope Well
   4. Mt. Airy
   5. Harpers Ferry
   6. Deep Branch
   7. Saddletree
   8. Rennert
   9. Pembroke
   10. Beulah
   11. Smyrna
   12. Barker Ten Mile
   13. Cherokee
   14. Shannon
6. Discuss and compare the community life of the Navajo and Pueblo of the Southwest to that of the Indians of Robeson County.
7. Compare the government of the Pueblo with that of the Robeson County Indians.
8. Draw pictures of the homes of each Indian group discussed.
9. Discuss the crops that are grown in each of the sections discussed.
10. Draw pictures of the crops that are grown in each section and make a booklet for the children.

III. COMMUNITY AND GOVERNMENT OF THE INDIANS OF ROBESON COUNTY

What is a *community*. A community is a place where many people live together. Many of these people have similar jobs and they might dress similarly and the types of homes might be similar.

Today, the Indian community of Robeson County is like any other community; however, there are some differences in the communities. There are reservation communities, urban Indian communities and non-reservation Indian communities.

The Lumbee community is an example of a rural Indian community. The Lumbee Indians number about 40,000 and reside near the Lumber River in Robeson County. The Lumbee community of the past was strictly an agricultural community. Everyone was involved in farming at one time. The people were very close to nature and to each other. The Lumbee Indians came together for many reasons as a community. They also came together for the purpose for harvesting crops such as barning tobacco and harvesting corn and fodder. Many neighbors came together for setting ups (when someone had died in the community). The neighbors came to the family who had a deceased family member; they brought food, they kept the house cleaned and there was always someone who acted as hostess. Families who were experiencing sickness in the Lumbee community were assisted by other members of the community. They also came together for many social activities as a community. The women had quilting bees. There were corn shuckings, cotton cleanings, and weddings. Religion influenced the lives of these people greatly and they had much love and respect for their neighbors.

The Lumbee community of today has changed from a strictly farming community to a community with varied livelihoods. Industry has come to Robeson County and has created jobs for many Lumbees.

Education has brought about changes in the communities. The Indian communities now have teachers, lawyers, doctors and many other people in different professional fields. The Indians who still farm have difficulty finding people who are willing to engage in this physical labor. Farming is more mechanized, but the farmer is not able to pay minimum wages and make enough income to live until the next year. Times are becoming more difficult for farmers because of the rising cost of farm supplies and labor as compared to what the farmer receives for goods sold in most situations.

Government

Laws are very important in present day society. Laws and rules were also necessary in the past. Law became a necessity when other cultures began to mingle in America with each other. Conflicts between Indians and Europeans immediately arose.

The Robeson County Indians have never had a tribal government. Basic government and law begins in the home. The child at an early age learns that there is someone they listen to, there is someone who establishes guidelines that he must abide by. The father is usually the person in charge. The father and the mother together make the laws in the home which

affect the family. Children need to learn what behavior is expected of them. Church helps children develop positive behavior as far as listening is concerned. Children learn that there is always a superior and that he has to listen to others and follow rules.

The church and home lay a path for rules that have to be followed. When a child goes to school, he has to follow many rules there. Following rules from an early age at home, church, and school is the best foundation for learning to abide by rules as an adult.

In the old Indian community, children had to listen to their parents or their elders. Children who did not listen were punished. What few privileges they had were taken away and they had to work harder on domestic chores and in the fields. It was the same at school and church. If a child misbehaved at school or failed to do what was expected of him in his studies he was punished. When he went home, he was punished again. Misbehaving at church was the worst offense, and this punishment could last for a long period of time. Children learned at an early age that proper behavior was expected.

In the past, each township in Robeson County had a constable. A constable was a law officer who was responsible for maintaining law and order in each township. The constable was under the office of the sheriff. During the time of the Lowrie Era (1865-1875) the Home Guard was formed. The Home Guard was a legal organization made up of local white citizens aiding the Confederate cause by maintaining law and order while the southern men were at war. The Home Guard often harassed the Indian people, trying to find out if they were siding with the Union, stealing from their white neighbors, or had weapons in their possession. During this time, an Indian was not permitted to own a weapon. Many Indians were treated unjustly by this legal system.

Contemporary Indians come under the legal system just like any other citizen of our country.

In the community of Pembroke, there is a mayor, town council, and town police who are Indians. The mayor and town council are voted on by people who reside in the city limits. The town police are selected by the mayor, town council and the chief of police.

Indians who live outside of town are under the auspices of the county government. The sheriff's office and county deputies are in charge of law and order. The N.C. State Patrol also has authority over persons who reside in town and the rural communities.

IV. UNIT EVALUATION

Community and Government—Questions for discussion

1. What is a community?
2. Do the Lumbees live on a reservation?
3. What is the central community of the Lumbee people?
4. What river do the Lumbee Indians live near by?
5. What is a setting up?
6. Do Indians ever have settin ups today?

Complete the following sentences

1. The Lumbees made a living by _____.
2. _____ influenced the lives of the Lumbee.
3. Farmers are not able to pay minimum _____.
4. _____ brings more people together, more than any other thing.
5. Children did not misbehave in _____ or _____.

Mark True or False

_____1. The father is the head of the house.
_____2. Children did not follow rules.
_____3. If a child was spanked at school, he was spanked when he got home.
_____4. Pembroke has an Indian mayor.
_____5. Pembroke is not important for the Lumbee Indians.

Note: Teacher can make other tests whenever materials are introduced on other tribes. . . .

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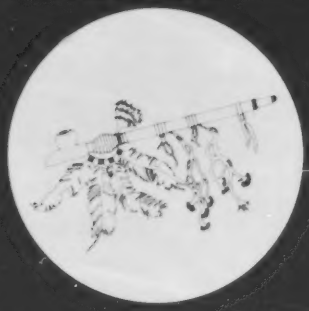
Grades Fourth and Fifth



North Carolina's Indian Heritage

History and Customs

71

Unit Outline

NORTH CAROLINA'S INDIAN HERITAGE is a unit of study designed to complement the state-adopted textbooks in grades 4-5 in the North Carolina public schools, with particular emphasis on the history and customs of the Indians in Robeson County with relevance for study of Indians in other communities in North Carolina.

This unit is designed to be correlated with the following units in the state-adopted textbooks:

FOURTH GRADE—PEOPLE OF NORTH CAROLINA
- UNIT I—Where the People in Our State Live
- UNIT II—Who Are the People
- UNIT III—What the People of N.C. Have
- UNIT V—How the People of N.C. Take Care of Themselves

FIFTH GRADE—UNITED STATES AND THE OTHER AMERICANS
- UNIT I—American People and Lands
- UNIT IV—The Southeast
- UNIT V—How We Became a Nation
- UNIT VI—Living in the Southeast Today

I. OBJECTIVES
II. ACTIVITIES
III. INTRODUCTION
IV. LOST COLONY THEORY
V. NORTH CAROLINA'S INDIAN HERITAGE
- A. Where the Indians Live
- B. N.C.'s Indian Population
- C. History of Indian Education in N.C.
- D. Role of Religion in the Life of Indians in N.C.
- E. Social and Recreational Activities
- F. Population and Employment
- G. Indian Leadership

VI. HENRY BERRY LOWRIE: INDIAN HERO
VII. INDIANS TODAY IN N.C.
VIII. SUMMARY
IX. EVALUATION
X. EXTENDED LEARNING ACTIVITIES

UNIT OBJECTIVES

Goal: To analyze the cultural heritage of Indians in North Carolina and illustrate factors which have contributed to strength of Indian culture.

Program Objectives:
- To describe the cultural heritage of the Indians of North Carolina.
- To illustrate the impact of education and religion on Indian culture.
- To identify North Carolina's present-day Indian population.
- To trace the background and history of the present-day Indian tribes in North Carolina.
- To inspire an appreciation for the value and importance of Indian culture through a study of community customs and traditions.
- To illustrate the progress and achievements of Indians in North Carolina.
- To describe the conditions and struggles of Indian tribes for survival, social justice and equality.
- To describe the conditions of Indian communities during the Reconstruction Era in North Carolina.
- To illustrate the contributions of Indians to North Carolina history.
- To identify Indian leadership in North Carolina.

Instructional Objectives:

- To locate and illustrate the present-day Indian tribes in North Carolina.
- To trace the background and history of present-day Indian tribes in North Carolina through oral history, historical research and traditions.
- To describe Indian communities in North Carolina and lifestyles of these Indian communities.
- To describe the development of education for Indian people in North Carolina.
- To describe how religion dictates Indian customs and traditions.
- To describe the perseverance and determination of Indian people to retain their Indian identity.

Outcome:

To increase student knowledge of the cultural heritage of Indians in North Carolina by 75%.

ACTIVITIES

1. Research

a. Students may study one of the Indian tribes in North Carolina and gather data and information on population, types of employment, customs and traditions, and community lifestyles, including legends and oral history.
b. Students may contact Indian elders in the community to gather information for special reports.
c. Students may gather information on federal Indian reservations and contrast with Indian communities in North Carolina.
d. Students may write reports on their individual theories of the origin of North Carolina Indians and the Lost Colony.
e. Students may make a chronological list of important dates in Indian history in North Carolina. (Information included in content material.)
f. Students may write a report after study of this unit and contrast new learnings about Indian history with that presented in the social studies textbook.
g. Students may research ancient Indian religion and contrast with Christianity as practiced by Indians in North Carolina.
h. Students may write a special report on the role of Indians during the Civil War and Reconstruction.
i. Students may research information on Indian legends and Indian heroes and leaders in North Carolina.

2. Field Trips

a. Write letters to the outdoor dramas in North Carolina and allow students to plan for visiting these dramas during the summer months:
   STRIKE AT THE WIND, P.O. Box 1059, Pembroke, N.C. 28372
   UNTO THESE HILLS, Cherokee, North Carolina
   THE LOST COLONY, Manteo, North Carolina
   HORN IN THE WEST, Boone, North Carolina
b. If convenient, plan trip to visit the gravesites of Henry Berry Lowrie's family and Henry Berry Lowrie's homeplace in Robeson County.
c. If convenient, plan trips to visit the Lumbee Room at Pembroke State University, the Native American Resource Center at Lumbee Regional Development Association, the Amphitheatre at Riverside Country Club, and the Museum of the Carolinas in Laurinburg.

d. Write to the N.C. Commission of Indian Affairs, P.O. Box 27228, Raleigh, N.C. 27601, for a calendar of Indian celebrations and festivals and plan to attend one of these events if convenient.

3. Creative Writing

a. Read the poem, "HERO OF A PEOPLE," and other Indian poems and stories and allow students to write short stories or poems about Indian tribes.

b. Direct students to write short poems and stories, using such titles as: Henry Berry Lowrie: An Indian Hero; Why Indians should be Proud; How the Indians Lived; Indians in N.C. Today; and Indian Legends.

4. Music Appreciation

a. Play the Album, "Proud to be a Lumbee" by Willie Lowery and allow students to learn to sing-along with the album.

b. Students may sing songs that are sung in the churches today and compare with records or tapes of popular gospel music.

5. Art—Language

a. Students may sketch Indian scenes or drawings and develop a booklet of drawings with appropriate sentences.

b. Students may sketch Indian scenes or drawings of past and present lifestyles in Indian communities.

6. Map Skills

a. Students may locate Indian tribes on a state or United States map. This may be either a desk activity or a large group activity.

b. Utilize study prints (included in UNITY CURRICULUM) to locate birthplace of Henry Berry Lowrie and to study the area of Robeson County during the Civil War and Reconstruction Era.

7. Bulletin Board Idea

Draw an outline of the state of North Carolina and pinpoint location of Indian tribes and prepare tribal label for each Indian community.

INTRODUCTION

Indian families are quite different today than they were in the past. They wear the same type of clothes that everyone else wears; they eat many different foods; they drive automobiles; and they live in modern homes on both Indian reservations and off the Indian reservations. The Indian family enjoys watching television, participating in sports and other family activities. Indian children enjoy the same types of activities that other children enjoy, and they go to school at public schools and schools on the Indian reservations which are operated by the *Bureau of Indian Affairs.*

Indians have a definite *culture* and *heritage* of their own. They are called *American Indians* because they were the first natives to occupy America before the settlers arrived from England. Because the land was not developed, the Indians adapted themselves to the land and its resources. Their clothes were made of animal skins which they captured and dried out the skins for clothing. Animal skin was also used to make their shoes which were called *moccasins.* In addition to using the skins for clothing, the early Indians hunted and fished for food. They were great hunters and fishermen. After the animals were captured, the Indian women would hang the animal meat up to dry and keep it in the *storehouse.* Some Indians today still practice this type of meat processing which is called "*hog killing.*" Indian families in rural areas raise hogs, and in mid-winter, other families gather to help them in the "hog killing." The meat is prepared and stored in a building called a "smokehouse." The meat does not spoil because it is salted down in order to preserve it and keep it from spoiling. Indian families also use home freezers for food preservation.

You have probably seen on television the Indian tepee or wigwam. This is the type of home which the early Indians built. Long ago, Indians used to live together in one place and they would build their homes close together and form an Indian village. Today, people live in towns and cities, and Indians today also live in towns and cities. Some Indians live together on a reservation which is similar to the Indian village of long ago, but instead of living in tepees or wigwams, they live in houses.

Indians who live in rural areas often live on farms. On the farm, they raise animals and crops. Others live in cities and towns, and live in houses just like everyone else. On the reservation, Indians live in houses which have electricity, plumbing, and all the other

modern conveniences which are available elsewhere.

Indian men and women work in the same types of jobs that other people work, regardless of whether they live on a reservation or off the reservation. Many Indians are self-employed in businesses which they have built and operate themselves. Others own their own farms and make a livelihood from the production of crops and the raising of livestock. Many Indians work in the professions of teaching, sales, clerical, and service occupations. Still others are lawyers, doctors, nurses, and other highly professional occupations.

Long ago, Indians did not work in these types of jobs because they were not available. The men spent their time hunting and fishing for food and the women spent their time preparing the food and making clothing for the family. Today, both Indian men and women work in professions, business and industry, in order to maintain a good livelihood for their families.

THE LOST COLONY THEORY

Sir Walter Raleigh had always dreamed of establishing an English colony in America. In 1584, with his newly acquired wealth, Raleigh saw his chance to attain an old ambition. He outfitted two small ships commanded by Arthur Barlowe and Philip Amadas, "well furnished with men and victuals."

They set sail for the New World. On July 13, they landed on Hatarusk Island, off the coast of North Carolina. They were delighted with the abundance of grapes and trees, and the many animals this new land offered. Three days later they met with Chief Wingina and his people on Roanoke Island.

The Englishmen spent several weeks exploring Roanoke Island. They returned to England to give word of the many wonders of the new world. Manteo and Wanchese, two Indian men, returned with them to England.

Raleigh lost no time in sending a colony to "Virginia." In April 1585, a group set sail from England to establish the first English colony ever planted in America. Their governor was Ralph Lane. After they anchored, Governor Lane sent Manteo and Wanchese by boat to their home on Croatoan Island to announce the arrival of the English.

For eight days the Englishmen explored the Islands. They were welcomed and entertained by the Indians. At one Indian village, a silver drinking cup was missing. Thinking the Indians had stolen the cup, Grenville demanded they return it at once. When it was not, he ordered the whole town and its growing corn to be burned. This act marked the beginning of the resentment and mistrust between the English and the Indians.

Because of the mistrust the Englishmen struggled to make their colony work, but without the help of the Indians their crops soon died and the food supplies were scarce. Grenville, the commander of the ships, had promised to send relief ships with food to the colonists. The men on Roanoke Island grew restless and decided to abandon the Island when the supply ships did not arrive.

Sir Raleigh was very disappointed at the failure of his colony in Virginia. In 1586, he raised more money and found new volunteers to establish a second colony in America. This new colony was to be controlled by a Governor and Council appointed by Raleigh.

John White was appointed Governor. He had been among the first expedition sent by Sir Walter Raleigh to explore the coastal area of North Carolina. John White was also an artist. He painted many pictures of the Indians in North Carolina. He depicted many of their lifestyles—the types of homes; the foods grown; the foods preserved; the dress; and many ceremonies.

John White's daughter, Eleanor Dare, soon to be a mother, accompanied her husband and father. Manteo, who had been in England with the colonists, returned to his Croatoan homeland. The new colony consisted of eighty-nine men, seventeen women, and eleven children.

Three days after the landing, George Howe, a member of Governor White's Council went crabbing. When he did not return, a search party was sent out to look for him. He was found dead. Governor White decided to take Manteo with him to Croatoan Island, so Manteo could reassure his people the Englishmen had come in peace and friendship.

August 18, 1587, Eleanor Dare gave birth to a girl. She was named Virginia in honor of the new colony. A few days later, her grandfather, John White, set sail for England to hurry on supplies and more settlers. After many hardships at sea, he reached England in November of 1587.

Three years later Governor White returned to Roanoke Island. He was unable to return earlier because England and Spain were at war. When he returned to Fort Raleigh they found carved on a tree the letters, "CRO."

At the time Governor White left his colony to return to England the settlers had been considering a move from Roanoke to a place on the mainland. In case the decision was to relocate, White had arranged with them a secret token to let him know where they had moved. They were to carve on a tree their destination, and if they left in distress, they were to mark a Christian cross above the letters. John White and his men reasoned that since no mark was above the word "CRO," (this was carved on a gatepost at the Fort), the colonists must have moved to an island nearby. A group of Hatteras Indians (Manteo's tribe) lived there. John White and his men had only to sail to the island which was ten miles away. There they would be able to discover the colonists or at least find out from the Indians where the colonists had moved.

But it wasn't that simple. There were navigation and weather problems. The coast along which the English were scouting was one of the most dangerous in the world. It is known today as the Outer Banks, and is sometimes called the "Graveyard of the Atlantic." As the Englishmen reboarded their ships and prepared to sail, a storm suddenly came up. The men were afraid to linger off the banks any longer. The expedition to Croatoan was postponed and the ships sailed home.

The men did not go to the Island and no one really knows what happened to the remaining colonists. Many historians believe the colonists joined the Hatteras Indians who lived on Croatoan Island and the descendants of these English colonists are today's Indians who live in Robeson and adjoining counties in North Carolina. There are many Lumbee Indians living in Robeson County with surnames such as those of the Lost Colonists. There are also many "oral traditions" which contend that the ancestors of the Indians in Robeson County once lived on Roanoke Island.

WHERE THE INDIANS LIVE IN NORTH CAROLINA

Indians live across the entire United States. They live in the North, the South, the East, and the West. There are approximately 300 Indian tribes represented in the United States. The culture and heritage of the many Indian tribes is as varied as the miles which separate them from each other across the United States, but there is one thing in common which *all* Indian tribes and groups share, and that is that they are all proud of their Indian heritage.

North Carolina has the largest Indian population east of the Mississippi River. The 50,000 Indians of the state comprise six tribes and three major urban Indian populations. Indians live in 96 of North Carolina's 100 counties.

The Eastern Band of Cherokee live on the Qualla Boundary Reservation in the western part of the state in Graham, Swain, Jackson and Cherokee counties.

Some 45,000 Indians in North Carolina do not live on reservations but live in communities in several counties in North Carolina.

- The Lumbee and Tuscarora live in Robeson County and have a population of about 30,000;
- The Coharie Indians live in Sampson and Harnett counties;
- The Haliwa Indian tribe lives in Halifax and Warren counties.
- The Waccamaw-Siouan tribe lives in Columbus and Bladen counties, and
- There are considerable Indian populations in Cumberland, Guilford, and Mecklenburg counties.

The Eastern Band of Cherokee who live on the Qualla Boundary Reservation have a special trust relationship with the federal government and are provided services through the Bureau of Indian Affairs. The non-reservation Indian tribes do not have a special relationship, although they receive services from the federal government through other agencies and are represented by the North Carolina State Commission of Indian Affairs in Raleigh.

Although all Indians in North Carolina do not live on reservations, their cultural pride and identity as Indian people is very strong, just as that of other Indians who do live on reservations. North Carolina's Indian communities depict the strong perseverance and diligence of Indian people to build their communities, their schools and their churches and to survive as Indian people in non-Indian communities.

The Cherokee were living in the hill and mountain country of western North Carolina and eastern Tennessee at the coming of the white settlers. They were the largest tribe in the Southeast with some 20,000 people living in sixty villages. They joined with the Choctaws, Chickasaws, Creeks and Seminoles in Georgia, Mississippi, Alabama, and Florida, to form "*The Five Civilized Tribes*" in the nineteenth century. In 1821, Sequoyah, a Cherokee, invented a syllabary for his people. The Cherokees published a newspaper, adopted a formal constitution and legislature for their nation, and, like most of the

other Five Tribes, put their own law codes in writing.

The Eastern Band of Cherokee who live today on the Qualla Boundary Reservation are descendants of those Cherokee who successfully fled the government's order to remove all Indians west of the Mississippi River in the 1830's, after the Congress enacted the Indian Removal Bill.

Although never officially recognized as an Indian tribe, the Indian community in Person County, located partly in Person County, North Carolina and Halifax County, Virginia, is comprised of Indian people who trace their ancestry to the Saponi, Meherrin and Cheraw Indian tribes.

While the origin and histories of North Carolina's Indian tribes are not well documented, traditional Indian legends and oral histories serve to provide a special cultural identity which belongs only to the Indian communities. The Indian communities maintain a high level of respect for oral history and recognize that in earlier times, Indians could not write and publish histories but depended on oral history and storytelling to pass along their history and culture.

NORTH CAROLINA'S INDIAN POPULATION

While the fate of the Lost Colony cannot be historically accounted for, it is firmly accepted by Indian tribes in eastern North Carolina that their ancestors were members of the friendly Indian tribes who met the first colonists to arrive in America. John Lawson, a surveyor-general of North Carolina, in 1709 wrote a journal, *History of Carolina*, and depicted his conversations and travels with the Indian tribes along the coast of North Carolina. In this journal, he supported the theory that many of the Indian tribes had befriended the early colonists.

The Indian tribes in North Carolina have oral histories which explain their tribal history, and in some instances, these tribal histories are documented with historical records.

- The Coharie Tribe originally settled between the Big and Little Coharie rivers, and today there is an Indian mound in this area which dates back to 1660. Tribal legend is that the Coharie were living on an island in what is now Cape Look Out, the home of the Coree Indians in the 1500's, and that they moved inland when the colonists settled on Cape Hatteras.
- The Haliwa trace their ancestry to the great and powerful Tuscarora Nation which inhabited the Neuse River area before 1711. Many of their ancestors migrated to the state of New York after the Tuscarora Wars of 1712. The Haliwa trace their tribal lineage to the Saponi, Machapunga and Meherrin tribes which were tribes of the Tuscarora Nation.
- The Waccamaw Siouan Tribe are descendents of the Waccamaw-Siouan Nation of South Carolina as recorded by the South Carolina Historical Society. According to tribal legend, the Waccomassus tribe sought refuge in the swamplands of North Carolina after Indian wars in South Carolina. According to Indian legend, a huge meteor appeared in the sky toward the southwest, and it flamed suddenly as it appeared, struck, and buried itself deep in the alluvial mire. The waters of the surrounding swamps and rivers flowed into the crater and cooled it, creating a gem of blue in a setting of verdent green, thus creating the "Lake of the Fallen Star" or Lake Waccamaw as it is known today, the home of the Waccamaw Siouan Indian tribe.
- According to oral tradition, the Indians in Robeson County migrated from an area along the Black River to the Lumber River in Robeson County prior to the Tuscarora Wars, probably around 1650. Until 1888, the Indians in Robeson County lived with virtually no recognition outside their local Indian communities other than being known as a group of Indians. Designated as Croatoan Indians because of their ancestry from the original inhabitants of Roanoke Island, the N.C. State Legislature enacted a law to provide them with Indian recognition. In 1913, the State Legislature re-designated Indians in Robeson County as "Cherokee Indians of Robeson County," and in 1953, the Indians in Robeson County were again re-designated as Lumbee Indians and in 1956 recognized by the Federal government as Lumbee Indians. Both Lumbee and Tuscarora Indians live in Robeson County today.

HISTORY OF INDIAN EDUCATION IN N.C.

Missionary schools developed in North Carolina as they did in other parts of the country. Quaker schools existed as early as 1731 for Negroes, and in 1754, a plan was presented to the Colonial Assembly for the establishment of an Indian Academy or Seminary in Sampson County to educate and Christianize the five civilized Indian tribes living in eastern North Carolina. Colonel John Sampson was appointed manager and director and Governor Dobbs offered the services of one hundred slaves to clear the land and erect suitable buildings for the seminary and allocated five hundred *pounds* annually for current expenses.

Due to the Revolutionary War and the recruitment of Indians to serve in the military, the seminary was never built.

Prior to 1835, Indian children were admitted to white schools although most of them received their instruction in *"subscription" schools* organized by the Indian themselves. This Indian-developed system of education was pursued by both the Cherokee in western North Carolina and the coastal Indians. It was also at this period of time that the General Assembly declared that North Carolina was three centuries behind in education. There had been no educational legislation between 1827 and 1837 except legislation prohibiting the teaching of slaves to read and write, and forbidding Negroes to preach the gospel. The first public school law was passed in North Carolina in 1840.

Indian education among the coastal Indians was brought to a halt in 1835 when they were *disfranchised* and denied the right of suffrage. From 1783 to 1835 they had the right to vote, perform military duties, encourage schools, and build churches, but the Convention of 1835, in order to effect a political purpose, determined that the coastal Indians were regarded as "free persons of color" and were denied access to white schools. They could not have attended Negro schools prior to this time because there were no Negro schools in existence until after the Civil War.

The Cherokee had adopted a national constitution in 1827 providing for schools and education, and by 1851 over 100 pupils were in attendance in Cherokee Indian schools. After the massive removal program of the Cherokee to the West, it was 1892 before they could resume their educational program because they failed to relocate to the West.

Therefore, the period from the 1830's to the 1880's grossly affected the development and progress of education for North Carolina's Indian population. From 1835-1885, the coastal Indians had no access to education and the only educational facility available to the Cherokee was a mission school operated by the Society of Friends.

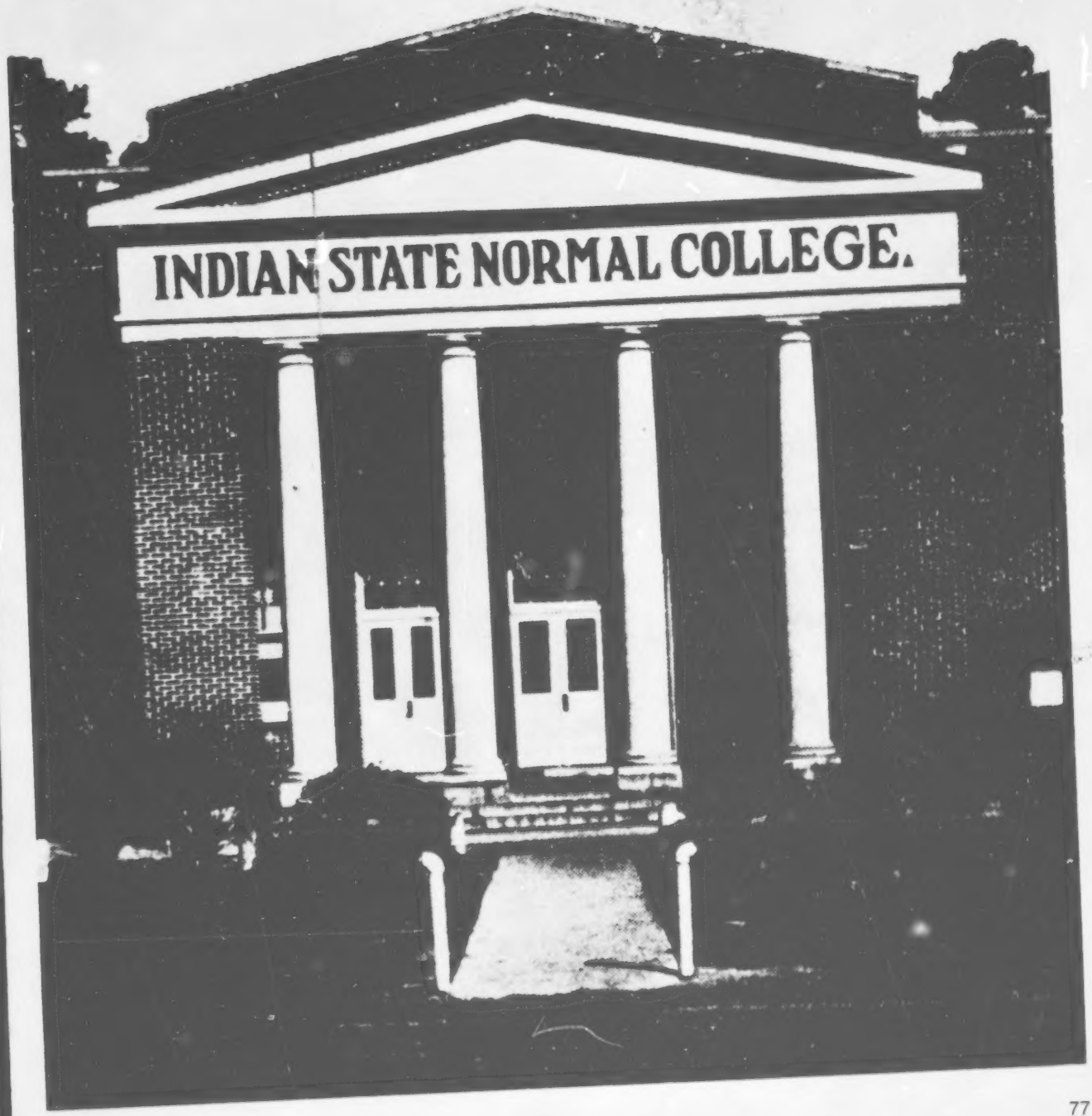
Hamilton MacMillan of Red Springs, a representative from Robeson County in the North Carolina State Legislature, was very interested in the Indians in Robeson County. He investigated their origins and concluded that they were descendants of the "Lost Colony," and a tribe of coastal Indians he misnamed "Croatans." In 1888, he successfully supported legislation giving the Indians of Robeson County a legal designation and the important privilege of owning and governing their schools.

This legislation also created an organization under the control of seven trustees who were charged with the responsibility of "maintaining a school of high grade for teachers of the Croatan Indians in North Carolina." The law also specificed that all those who enjoyed the privilege of the school as students would be required to teach other Indian students for a stated period of time upon completion of their required courses.

Building of Indian Schools

In 1887, the General Assembly enacted legislation to establish a Normal School in Robeson County called Croatan Normal School. This legislation provided five hundred dollars for the formal education of Indians in Robeson County if the Indian community could provide a school building. The Indian people were very wary of the legislation. Neither the state nor the federal government had ever before assumed any responsibility for the welfare of Indians in Robeson County. As a result of the apprehension, few Indians attended a meeting called by Rev. W. L. Moore to implement the provisions of the law. Rev. Moore experienced great difficulty in gaining a high level of interest and support to raise funds to build the Indian school. Eventually, he found it necessary to contribute two hundred dollars of his personal funds toward the building of the first Indian school in Robeson County.

This first college building, a two-story building, was opened in the fall of 1887 with an enrollment of fifteen students. This was the first-state supported school of any type for the Robeson County Indians. From this very small beginning until today, Pembroke State University has emerged. The Croatan Normal School continued to operate as the only institution for the education of the Croatans. The first graduate was D. F. Lowery in 1912. The first principal was W. L. Moore. William Luther Moore had completed four years of Normal School before moving to Robeson County. He was both principal and teacher, a position he filled for the next three years. The first years of the Croatan Normal School continued to be one of struggle and frustration. In 1911, because the name "Croatan" had become a label of disdain, the General Assembly changed the name to "Indians of Robeson County" and the name of the school to "Indian



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Normal School of Robeson County." This name solved nothing and pleased no one. The Indians wanted a more clearly identifiable name for themselves, and in 1913 the legislature renamed them the "Cherokee Indians of Robeson County." The name of the school again was changed. This time it was called "Cherokee Indian Normal School of Robeson County." This name was kept for twenty-eight years.

1921, the legislature appropriated $75,000 for a new building. This structure was completed in 1923, and became "Old Main," the oldest building on the present campus of Pembroke State University. In 1924, the high school was accredited by the State Board of Education. The elementary grades being taught were discontinued. The Board of Trustees were placed under the control of the Governor, where it remains today based on an act by the legislature.

Enrollment, Admission

From the founding of the institution to 1945, enrollment was limited to Indians of Robeson County. In 1945, the admission was extended to include persons from other Indian groups recognized by the federal government. From 1940-1945, Pembroke was the only state-supported, four-year college for Indians in the Nation. In 1953, Pembroke was given permission to admit any student of Indian or white races, who were approved by the governing board. The United States Supreme Court decision outlawing segregation in 1954 allowed the board to remove all racial restrictions. Pembroke State was among the first Southern Colleges to take this step. Today it proudly serves all races.

In 1962, Dr. English E. Jones, became the first Indian to head the institution since W. L. Moore. Dr. Jones was the first Indian to serve as president of the college, and later as Chancellor under the Consolidated University of North Carolina.

In the 1920's as the college performed its primary function of training teachers, and discontinued its non-college level programs many schools began to spring up among the Robeson County Indians. In the 1930's there were six all-Indian high schools and more than a dozen elementary feeder schools operating in Robeson County. Today there are sixteen elementary feeder schools in Robeson County.

Most Indian high school graduates who want to continue their education attend Pembroke State University. Those who choose to leave Robeson County to attend another university do so to get a more specialized instruction. Indians are very proud of their educational achievements.

EDUCATION IN OTHER INDIAN COMMUNITIES IN NORTH CAROLINA

Waccamaw-Siouan

The first attempt to institute a system of education in the Waccamaw-Siouan settlement was made by tribal members in 1891. A school committee was formed and a one room, 16 x 20 ft. building, was constructed to serve as a schoolhouse. Tribal members furnished the materials and labor for this structure. Each family, having children of school age, was assessed the sum of $40 per school year to create a fund for payment of a teacher's wages. Many of the families were unable to contribute this amount, so the school operated sporadically, more frequently closed than open. In 1912, after a dispute with the county officials regarding the racial classification of the school, the doors of the school were closed. The local church served as a school from the year 1924 until the early 1930's, and Indian teachers were secured from nearby Robeson County. Teachers were boarded by members of the community and paid when the school committee had the money to pay them. In the early 1930's, the Waccamaw-Siouan engaged in several legal suits with county and state officials to provide education for their children, but received no results. Inasmuch as a portion of the Indian land was in Bladen County, Indian leaders pursued their efforts with Bladen County officials and they granted the Indians the privilege of tearing down an old condemned school building in the town of Council for the purpose of building a school in the Indian settlement. The Bladen County Board of Education agreed to provide teachers if the community would construct the school. The task of wrecking the building was accomplished by volunteer Indian labor, and the material transferred to the new site by mule and wagon resulted in a project which took fifteen months for completion. A community with a cooperative spirit is evidenced by the fact that much of the labor was contributed by the fathers of "Columbus County children who would not be eligible to attend this school." In 1941, Bladen County provided additional land and rooms were added to the original two-room school building. The tribal members again dug into their scanty resources to purchase materials for additional rooms which was also built with

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volunteer labor from the community. The school was put into full operation in 1941 and consisted of four rooms, four teachers, and 208 students. Grades one through eight were offered and there was no means of acquiring an education above this level except by establishing residence in one of the counties where Indian schools had been established, and this was an expensive way to obtain an education. In 1952, the Saint James Community consolidated with the Waccamaw Indian community in order to obtain a high school. School was held in Mount Sinai Church for one year and then moved to New Hope Baptist Church in 1953. In February 1954, the Waccamaw Indians moved into a new brick school in Columbus County with grades one through twelve.

The Coharie

The Coharie established private schools for their children in 1859 under the same circumstances as other coastal Indians. Although they owned land and paid taxes, they did not receive any financial assistance from county and state boards for the support of education. One school was established in 1910 in Dismal Township known as Shiloh Indian School and school was conducted in the church. Another school was established in Herring Township known as the New Bethel Indian School. In 1911, the Coharie petitioned the state legislature to establish and support separate schools for Indians in Sampson County. In 1912, the Sampson County Board of Education established a school in Herrings Township contributing on a prorata basis for a teacher to receive $25 dollars a month for eighty days or four months. The enthusiasm and interest of the Coharie in education was personified in their enrollment of each and every Coharie child in school in 1912. But in 1913, the state legislature repealed their decision and the Coharie were again forced to maintain and support their school from local community contributions. It was not until 1917 that the state legislature again assisted the Coharie in their educational pursuits when the East Carolina Indian School was built in Herrings Township. This school became a part of the regular county school system and operated as a separate school for Indians until school desegregation in recent years.

The Cherokee

After the disfranchisement of the Cherokee was amended in 1889, the education of the Cherokee became the responsibility of the Bureau of Indian Affairs. This federal agency became responsible for establishing and directing Indian schools, and it is a responsibility which is still assumed by BIA to date. The BIA is responsible for providing all educational services including facilities, staff and materials for the Cherokee.

The Haliwa

It was not until 1957 that the Haliwa were fortunate to establish an Indian school. They built and operated their separate school with grades one through twelve until 1969. They recruited local trained teachers and teachers from the Lumbee in Robeson County, however, in 1969 school consolidation and desegregation forced the closing of the Haliwa Indian School and the youth were assigned to attend other county schools.

THE ROLE OF RELIGION IN THE LIFE OF INDIANS IN NORTH CAROLINA

The religious beliefs and practices of the Indians of North Carolina have been influenced by the early missionary efforts to "Christianize and Civilize" the Indians. Early Indians in North Carolina practiced tribal religion, but such religious traditions have long been overshadowed by the acceptance of Christianity.

The majority of Indians in North Carolina are predominantly Protestant, a religious sect strongly influenced by the early missionary movement in the state. Indians are "Church-going" and "God Fearing" people and character is often judged by one's participation and affiliation with the church. The church dictates the qualities of citizenship, and a well respected person is expected to be active in the church, Indian community affairs and social affairs of the community.

Religion takes precedence over patriotism and guides one "to become a good Christian, work hard, and obey the law." The golden rule and the Ten Commandments are guides for dictating the moral and social codes of the Indian community. Each decision made with regard to marriage, career, education and social and political affairs evokes religious principles in reaching the final decision.

The church serves as the nucleus of the community for the American Indians. Since the coastal Indians are located in rural communities and the Cherokee are located in a rural mountain area, the church is the hub for both religious and social activities. In addition to regular Sunday worship services in the morning, the churches sponsor youth programs and Bible study

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programs on Sunday evenings. On Wednesday evenings, the churches sponsor prayer meetings for Christian study and fellowship. In the Cherokee community, Sunday and Wednesday evenings are closed to all activities except church activities. These activities of the church provide both religious and social opportunities. The gathering at church brings people together for the exchange of ideas and information, and it provides an opportunity for social functions such as picnics, circle meetings and charitable activities. The form of worship varies from church to church depending upon the congregation, but all Native Americans approach their religious beliefs and practices with sincerity and humbleness. Some of the worship services are formal programs while others are informal and emotional with personal witnessing and shouting being an integral part of the services. Monthly gospel sings at the churches are well attended by members of the sponsoring church and members from other churches. Church revivals and youth revivals are weeklong programs sponsored by the churches. "Homecoming" is a full-day program sponsored by the church each year and designed to attract former church members and others interested in sharing in fellowship with the churches and celebrate special occasions.

Religion greatly influences the home life of Indian people. The father is considered the head of the house, and has the final decision in setting the rules of the home. Traditionally, the mother was expected to maintain the home and care for the children, and although this remains the first role, many women supplement the family income by working outside the home. In many of the churches, the men sit on one side of the church and the women on the other side, reinforcing the separate roles of men and women. The Bible is frequently quoted to the children in establishing rules of conduct to be followed in the home as well as away from home. Respect for elders and respect for authority are two basic concepts which are instilled in Indian children from early childhood into their adulthood and are directly influenced by their churches and their homelife.

RELIGION IN ROBESON COUNTY

Indians in Robeson County have practiced Christianity for several hundreds of years. They have no ancient religious ceremonies or customs. The church is perhaps the one single influence which affects the life of all Indians in North Carolina. They are basically "church-going" and "God-fearing" people. The missionaries who worked to convert the Indians did not come to Robeson County in any great number. The lack of missionaries among the Robeson County Indians indicates that the people were already practicing a form of Christianity. This is probably due to the fact that the Indians were friendly and readily adopted the white man's Christianity.

The First Churches Built

The first churches built were primarily affiliated with the Methodist and Baptist sects. According to tradition, some of the first churches constructed were those named New Hope, Thesalonica, Union Chapel, Old Dogwood, Reedy Branch, Burnt Swamp, Old Prospect.

First Religious Organization

The first formal religious organization was begun by the Indian Baptists in 1880. A group of Indian Baptists met at the Burnt Swamp Church and organized the "Burnt Swamp Association." This association continues to serve the people. In 1973, the Ninety-Sixth Annual Session of the Burnt Swamp Association of North Carolina reported a membership of more than six thousand members in forty-two churches. The second largest denomination is the Methodist Church. The Methodist are split into two groups, the North Carolina Conference of the United Methodist Church and the Holiness Methodist Church of the Lumber River Annual Conference. One of the churches in the North Carolina Conference of the United Methodist Church, Prospect United Methodist, is believed to have the largest membership of any Indian church in in the nation. The church has an enrollment of more than six hundred, and is located in the heart of the Indian population.

Among other churches serving the Indian community is the Church of Jesus Christ of Latter Day Saints. The Mormons came to Pembroke in the 1960's. They believe that Indians are descended from the lost Tribes of Israel. Because of the progress and interest of the Mormons, several Indian students are now attending Brigham Young University in Utah.

Other denominations active in the Indian community are the Freewill Baptists, Church of God, Independents, Jehovah's Witnesses, Pentecostal Holiness, Plymouth Brethren and Seventh Day Adventists.

Religion and education have both played important roles in the history of the Indian. Their faith in God helped to sustain them through times of almost un-

bearable and unimaginable injustices. Education was the instrument that helped them to overcome repression and move forward as they so desperately sought to better their lives.

POPULATION AND EMPLOYMENT

The Indians of North Carolina comprise a high percentage of the total county population in the counties where their native groups reside. The following is a current tabulation of the population of Native Americans in Robeson, Bladen and Columbus, Halifax and Warren, Sampson and Cumberland, Person Counties and the Qualla Boundary Reservation:

Waccamaw Siouan	1,064
Haliwa	718
Lumbee	26,486
Coharie	3,969
Person County	173

These statistics refer only to the population count of American Indians still residing in their home communities and does not include the numerous Indians who have relocated to urban areas such as Greensboro, High Point, Charlotte, and other cities in North Carolina, and to Virginia, the District of Columbia, Maryland, Michigan, and other states.

Seventy-five percent of the Haliwa are landowners while the remainder earn their livelihood by sharecropping and tenant farming. Those who farm concentrate in the crops of tobacco, corn, cotton, peanuts, grain, cucumbers, peppers, and grain for cattle. The economy is basically agriculture and some small farms produce only vegetable and grain crops. While there has been a gradual decline in the agricultural economy and the timber industry in recent years, a larger number of the Haliwa combine their farming with working in the timber industry. Others are self-employed in businesses, in the building and trades industry as carpenters, steel tyers, brickmasons, plumbers, electricians, cement finishers, welders and mechanics. The logging industry also employs many Haliwa. Others are engaged in the areas of sales, education, textile industries and social services.

While there are 55,000 acres of land on the Qualla Boundary Reservation of the Cherokee, forty percent of the land is mountain terrain. The largest industry in the Cherokee community is tourism. The Cherokee own the land and sub-lease to businessmen. The Cherokee Tribal Council receives one percent of all sales. Once an agricultural base, the Cherokee have become a center of tourism and crops are limited to home gardening with little agriculture. Most of the Cherokee are employed in the tourist industry, community service agencies and the BIA office located on Qualla Boundary Reservation. Some are employed in factories both on Qualla Boundary Reservation and in others to which they commute since accessible roads have improved with the expanding tourist industry.

Both the Coharie and the Indians in Robeson County have a broad agriculture economy. Both areas boast of large farm owners who have turned to mechanized farming. The Coharie produce 75 percent of the overall crop yield of Sampson County. Tobacco, cotton and corn are the three major crops which are supplemented by grains and vegetable farming. Mechanized farming has influenced the need for farm labor, and many have left the farm to seek employment in local industries. Many are also engaged in the building and construction trades, service occupations, and the field of education. The largest area of employment for the Indians in Robeson County is the field of education where they serve as public school teachers, administrators, and university professors. Self-employment in businesses is also a booming venture. The practice of law and medicine and nursing are also prevalent. While the agricultural base among the Coharie and Indians of Robeson County has been the main source of livelihood, there has also been an expanding industrial base. There are three major industries in Sampson County, textile, garment, and small appliance repair in which Coharie are employed. An additional meat packaging industry employs Coharie who comprise forty percent of the total labor force. A similar situation exist in Robeson County where Indians comprise eighty percent of the labor force at a canvas shoe industry.

Seventy-five percent of the Waccamaw-Siouan engage in the logging and pulpwood industry. The agricultural base of the Waccamaw Siouan is limited to tobacco, corn, and home gardening due to swampy land. A large number of workers commute 36 miles to Wilmington for employment. In recent years, a great deal of the land in the Waccamaw-Siouan community has been used for the construction of homes decreasing the acreage for farm land. Strawberries, blueberries, and peanuts are marketable crops which are grown in this community.

The Indians of North Carolina have sustained their Indian culture and continue to make use of their natural environment and resources as did their ances-

tors. John Lawson described them as an "industrious people who raised plentiful crops, lived as Christians, and who were educated in the white man's ways." Today, the Waccamaw-Siouan, the Coharie, the Lumbee, the Tuscarora, the Haliwa, and the Cherokee continue to preserve their Indian culture by working in their communities to build better homes, schools, businesses, and churches.

SOCIAL AND RECREATIONAL ACTIVITIES

The social life of the Indians of North Carolina is conditioned by their religious beliefs, their geographical location, and the type of community in which they live. The Waccamaw-Siouan, the Coharie, and the Haliwa all live in rural, isolated communities which afford few opportunities for varied social activities. Social activities are usually sponsored by church and school institutions, and include such programs as baseball and basketball games, church picnics, community gospel sings, and nearby county fairs. The strict religious training in the home prohibits the young people from traveling to nearby towns and cities to participate in the wide scope of activities such as movie theatres, skating rinks, and other social and recreational activities. There are no organized community programs and facilities to sponsor social and recreational programs.

The Cherokee also are limited in their opportunities for a wide range of social and recreation activities similar to the groups living in eastern North Carolina, however, they do have community facilities which sponsor programs and activities for all ages. They are more organized and community-oriented in facilities and programs than any of the other groups.

While many of their social and recreational activities originate with the church, a number of programs originate with community organizations which sponsor crafts, ball games, a variety of sports activities, and leisure time activity for youth.

The Lumbee and Tuscarora are spread throughout Robeson County and there is no one collective Indian community. There are fourteen identifiable Indians communities in Robeson County, and all are located near towns, but Pembroke has becom the "center" of the greater Indian community. Most of these communities are rural, and social and recreational opportunities are limited and require traveling to nearby towns. Most of the social and recreational activities of the Lumbee are held in the churches and schools. Robeson County Indians are fortunate in having had the leadership of local Indians in organizing Lumbee Recreation Center in 1964. This recreational facility consists of 400 acres, a swimming pool, an 18-hole golf course, boating lake, fishing area, campsites, tennis courts and ball fields. Originaly developed with FHA assistance, the corporation was bought by Indians and re-incorporated as Riverside Country Club in 1973. Membership is open for an annual fee and non-members may also utilize the facilities for a fee. This facility has broadened the scope of recreational activities but not to the extent that services reach out into all of the Lumbee communities. STRIKE AT THE WIND, an outdoor drama depicting Lumbee history, began performances on the site of this recreational facility in the summer of 1976.

In all of the Indian communities, social and recreational activities revolve around the church for the adults and around the school for youth, because these are the two major social institutions in their communities. This presents no great problem to Indians, particularly those who live in rural communities since they are required to perform farm chores and have little time for social and recreational activities. Family visiting on Sunday provides adults with the opportunity for conversation while the young people visit and play children's games. The youth activities of the church and school-sponsored ball games, programs, and dances occupy much of their social and recreational calendar.

INDIAN LEADERSHIP

All of the American Indians tribes in North Carolina, with the exception of the Indians of Robeson County, have an organized system of *tribal government*. The tribal council is the governing body of the people, however, the tribal form of government differs with the Haliwa, Waccamaw-Siouan, Coharie and the Cherokee.

The Haliwa Indian Tribal Council consists of a thirteen member council which is elected by a majority vote of the registered *tribal members*. The chief and vice-chief are the two principal officers of the tribal council. The chief is declared by the majority of votes and the vice-chief is declared by the second largest number of votes. The Coharie have a nine member tribal council and a chief. Until the 1940's, members of the Coharie Tribal Council served until death, but since that time, the members of the tribal council have been elected to totaling terms, and women have been elected to serve on the tribal council since 1970. The

Tribal Council of the Waccamaw-Siouan is appointed rather than elected.

The Cherokees are the only Indians in North Carolina who maintain a federal trust relationship with the United States Government which is administered by the *Bureau of Indian Affairs* (BIA). In 1835 under the Treaty of Echota, the possession rights of the Cherokee to lands in North Carolina were extinguished and all of the land formerly held by the Cherokee was made subject to grant by the state of North Carolina. Article 12 of the *Treaty* provided that those who remained would be governed by the rules of the state. The Cherokees purchased the Qualla Boundary Reservation consisting of some 50,000 acres, and the State Legislature allowed the Cherokee to remain on their land in 1866. Two years later in 1868, the Secretary of the Interior directed the Commissioner of Indian Affairs to assume supervisory charge of the Eastern Band of Cherokees. In 1868, at the General Council of Cheoh, the Lloy Welch Constitution was amended to place the governing power of the Cherokee in the executive and legislative bodies of the Tribal Council. The principal Chief and the assistant Chief are the executive officers and the other ten members of the Council serve as the legislative body. Ten members of the Tribal Council elected every two years by referendum vote with representatives from each of the communities in Qualla Boundary and the Principal Chief and Vice-Chief are elected by referendum vote every four years. The Tribal Council is the local governing body and voices the needs of the Cherokee to the BIA which is responsible for meeting these needs and providing health, education, and welfare services.

The Lumbee have no formal organization for self-government such as a tribal council. The Lumbee live in several communities across Robeson County and are not a self-contained community. The Town of Pembroke is often referred to as the center of the Indian community, and was incorporated in 1895. The citizens were allowed to elect annually a mayor and four commissioners, and the municipal government was controlled by the local whites until 1917. At this time, the predominant Indian population began to demand a voice in town government and a local group of whites prevailed on the governor to change the method by which town government officials were elected, resulting in the mayor and commissioner's being appointed. In 1945, a group of Lumbee Indians petitioned the governor to revise the political process, and since 1947, there have been five Indian mayors and the entire municipal government consists of Lumbee Indians. The Lumbee also participate in county-wide political elections and have elected representatives on the County Commissioners, the Robeson County Board of Education and a Lumbee in the state legislature. The Tuscarora of Robeson County have established a tribal form of government through the organization of the Tuscarora Indian Organization.

HENRY BERRY LOWRIE: INDIAN HERO

One of the most widely acclaimed legends among the Indians of Robeson County is the account of Henry Berry Lowrie. This legend is based on the life of this individual who did, in fact, live in Robeson County during the period of Reconstruction. He has long been held in esteem by Indian people. He was born in Robeson County in 1838, and at the age of twenty-five, he and a band of followers spearheaded a ten-year thrust for justice for the Indians in Robeson County. His family tree has been tracked back to the early colonists of the Jamestown Colony in Virginia. Henry Berry Lowrie symbolizes the hope and aspirations of all Indian people and their struggle for survival from the past to their struggles for the future. He has been acclaimed the hero of the Lumbee and is often referred to as the "Robinhood of the Lumbee."

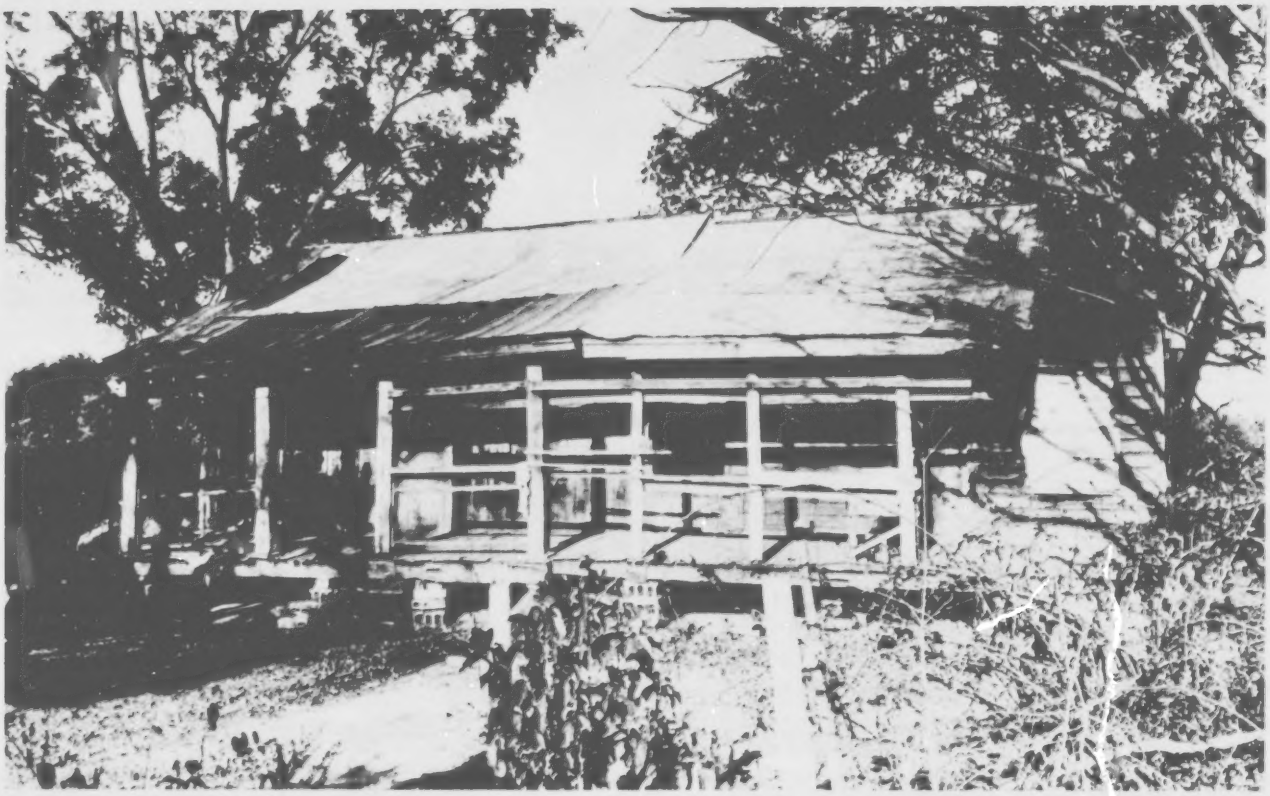
Story of Henry Berry Lowrie

Although they were not banished from their lands during the Removal of the 1830s, those Indians living in Robeson and adjoining countries were subject to abuse and misuse.

Known today as the Lumbee and Tuscarora they were not then allowed to vote or even attend schools. During the Civil War, Indians were refused service in the Confederate Army. Instead, the men were forced to work on defensive outposts at the seaport of Wilmington, N.C. Poorly fed and brutally treated, many died, others escaped to the swamps along the Lumber and nearby rivers. Along with enforced slavery, Indians were hounded by the Home Guard.

Against this background there emerged in Robeson County a band led by Henry Berry Lowrie. This band was organized to avenge the death of his father and bother and protect Indians against the harassment of the whites.

In his band of about a dozen men were Blacks, Indians and Whites, drawn together by kinship,



friend, and harsh experiences with the Home Guard.

In times of almost unbearable, unimaginable injustices, and violence everywhere in the South, the Lowrie Band raided plantation houses and then distributed corn and meat to the poor of Robeson County's three races.

Henry Berry Lowrie dominated Robeson County's history for nearly ten years (1865-1875). He was known as the "King of Scuffletown." The "King" became a folk hero to his people, a symbol of pride and manhood. Although to the whites his gang meant lawlessness and terror, he was a symbol of a man who fought oppression to the Indians. "Henry Berry was quite simply, a strong man called upon to play a strong man's part in a period which was marred by racial hatred." After 1872, Henry Berry Lowrie disappeared. It was as though he was swallowed up in the Carolina swamp. The 20 thousand dollar bounty placed on his head was never collected, and his death has never been established.

Henry Berry Lowrie is important in Indian history because he was a man who wanted justice and equality for the Robeson County Indians.

Why - - - - Henry Berry

The conditions and atmosphere of Robeson County during the Civil War and after, were totally confusing. The Indians of Robeson were farmers. They depended on their farms for their livelihood. Yet during this period, no one was doing much farming. The able-bodied men had to take refuge among the swamps in order to avoid service at the coast.

Sharing their swamp refuge with the Northern escapees brought the Indians into contact with the reality of the war. Earlier they had favored the Confederacy but by the end of 1863 they had come to side with the North. Their willingness to help the Union soldiers avoid recapture grew.

The Indians' attempts to avoid service at the coast and their growing friendliness with escapees from the North, brought them into constant conflict with the Home Guard. The Home Guard was a group of local citizens aiding the Confederate cause by maintaining law and order while many of the southern men were at war. The tension among the Indians and the Home Guard grew as the war drew to an end. Many Robesonians were frustrated and angered by the outcome

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of the war as well as the Indian raids and robberies in the county.

On March 3, 1865 the Home Guard began a round-up of members of the Allen Lowrie family. They blamed this family for many of the lawless acts of the time. These men arrested Allen Lowrie, his wife Mary, three sons—Calvin, Sinclair and William, and arrested several others of the family.

The Lowrie women were locked in the smokehouse, but the men were kept to be questioned. They were accused of aiding escaped Union soldiers, having knowledge of hidden guns, and avoiding service in the government forts at Wilmington. After the Indians were questioned and confined, a jury picked from the ranks of the military company found them guilty as charged, and ordered them shot. Thus, Allen Lowrie and his son William were shot by the Home Guard because they were accused of owning guns, aiding escaped Union Soldiers, and participating in various robberies.

On Monday, March 6, Sinclair and Calvin Lowrie led a group to the grave of their slain kinsmen. Their bodies were washed and dressed and given a proper burial. The Home Guard and others tried to justify the murder of Allen and William Lowrie. But there was no statement clear enough to justify those actions. They also continued to harass the remaining Lowries.

As a result of this episode, Henry Berry Lowrie swore vengeance on those responsible for the death of his father and brother.

Fact Sheet on Henry Berry and the Lowrie Gang

1. Henry Berry Lowrie—Son of Allen Lowrie and leader of the gang, handsome, courageous, determined and intelligent.

2. Stevie Lowrie—The oldest brother of Henry Berry with thick black straight hair, short mustache and about five feet ten inches tall, also the most violent and hot tempered.

3. Tom Lowrie—Brother of Henry Berry, darker skinned than Henry Berry, temperate in mood, preferring to avoid blood-shed when possible.

4. John Dial—Son of George Dial, an apprentice blacksmith, was only fourteen when he joined the gang. Later turned states' evidence in an attempt to save himself.

5. William Chavis—A tall bright fine looking man of about thirty years old. He was the last to join the gang, chief function was to make bullets for gang.

6. Zack McLaughlin—White member of the gang who grew up with the Lumbee, was active in Indian functions and very much attracted to Indian girls. He was the first member of the gang to die.

7. Calvin Oxendine—Cousin of Henry Berry Lowrie

8. Henderson Oxendine—Brother of Calvin Oxendine and cousin of Henry Berry.

9. George Applewhite—Black member, ex-slave, a mason and plasterer.

10. Andrew Strong—Brother-in-law of Henry Berry and brother of Boss Strong.

11. Eli Wain (Shoemaker John)—Black member of the gang. A shoemaker, ex-slave, turned state's evidence in an attempt to save himself.

12. Boss Strong—Brother of Andrew Strong, was fourteen years old when he joined the gang and became Henry Berry's most trusted companion.

Henry Berry's Marriage

Henry Berry Lowrie married his sixteen year old cousin, Rhoda Strong, later known as the "Queen of Scuffletown." Rhoda was "the most beautiful girl" in the Indian community. She was remembered as having a pretty face, fair complexion, with large, dark mournful eyes, and a well-developed figure. However, it was also recalled that she couldn't write, smoked a pipe, and rubbed (used) snuff. Henry Berry and Rhoda had three children—Sally Ann, Henry Delaware, and Nelly Ann.

JAILBREAKS - - - Henry Berry was jailed on his wedding day. Lowrie was placed in the Lumberton jail. However that jail proved too insecure, and he was then moved to Columbus County at Whiteville. He did not stand trial, but escaped. He was the first man ever to escape from the Whiteville jail. Henry Berry was jailed a second time in 1868. He was convinced to give himself up, and to take his chances with the new Republican courts. While in jail at Lumberton, Henry Berry was treated very well. Many white Robesonians resented his not being shackled. There were even threats to kill him. Word of this reached Lowrie and he escaped.

INDIANS TODAY IN NORTH CAROLINA

The influence of the European colonists quickly swept the Indian communities early in the 1600's in North Carolina. This resulted in the loss of many earlier Indian traditions and customs. However, many of the Indian communities continue to practice customs and traditions which have been passed down from earlier generations, and there is an increasing interest in promoting activities and programs which focus on earlier Indian traditions.

Early Indian tribes celebrated many festivals and practiced a variety of ceremonies for both religious and social purposes. This tradition is being continued in contemporary Indian communities.

Each year on the third Saturday in April, the Haliwa celebrate their state recognition by sponsoring a Pow Wow. This is an occasion for many American Indian groups from North Carolina as well as out of state groups to join in this celebration. Indian dancing, horse parades, contests, exhibits of arts and crafts, and a ceremony to crown the tribal princess are highlights of this celebration. Tepees are erected throughout the grounds, peacepipes are smoked by the Chiefs of all tribes represented as a symbol of unity and strength, but most of all for peace, and in honor of the Indian forefathers who fought to preserve Indian heritage and culture. In 1969, the Waccamaw-Siouan began an annual Pow Wow on the banks of Lake Waccamaw. This Pow Wow begins on Thursday evening and continues throughout Sunday during Thanksgiving weekend. In the late 1800's, a tradition referred to as "Clan Day" began in the Coharie Community and was maintained through 1940. At the end of the harvest year, the families would gather for a "Homecoming." The families would display their finest tobacco leaf or reddest tomato or largest potato, play games, share box lunches and have worship services. This event is now continued in the form of a Pow Wow.

The Coharie and Haliwa have traditional legends which have emerged around family names which are prevalent in their respective communities:

Most common among the Coharie tales are those of humanistic nature and about their great-grandparents. Some were excellent brew makers and moonshiners and they thrived during liquor prohibition periods. The name, Brewington, is said to be descriptive of a prominent period when clans of the Coharie River were in such demand that they began to "brew by the ton."

The name Simmons has a humorous legend deriving from a figure in the 1600's by the religious and descriptive name of "Simon the Nose." Simon had a large nose, but despite this physical feature, was very popular with the women, so popular that by the time he was thirty, he had fathered a number of children without having taken a wife. These children were identified as his by their large nose and people would say, "It's Simon's." There are many Simons families residing in the Coharie community, but they are not closely related, however, this facial feature generally persists in these families.

A man named Richard had a son who didn't have a name, and as the son grew older, people referred to him as Richard's son. When the son married and had a son, he named him William Richardson.

Morning Bass was named by her mother who thought of the Morning Dove and the tasty bass fish in the stream and named her Morning Bass.

In 1970, the Lumbee initiated an annual celebration known as Lumbee Day, and have sponsored the event each year since its inception. The annual celebration is scheduled during Independence Day weekend, and includes a beauty pageant for Little Miss Lumbee and Miss Lumbee, an Awards Banquet for local Lumbee Businessmen at which time awards are presented for Lumbee Businessman of the Year, a Distinguished Service Award, and the Henry Berry Lowry Award. Originally, a concerted effort of social, civic and community groups, organizations and associations, Lumbee Day is now sponsored by Lumbee Regional Development Association, Inc., a private, non-profit community organization of the Lumbee with contributions and assistance from other groups, organizations and associations.

While most of the celebrations are annual in the eastern Native Communities, there are several activities sponsored by the Cherokee. The tourist industry has contributed to the development of programs and festivals on the Qualla Boundary Reservation. The Cherokee Fall Festival in October each year involves the larger Cherokee community in preparation of food, displays of arts and crafts, Indian dances, ball games, and contests.

Since the church plays an important role in the life of Indian people, it is not unusual that many celebrations are related to church activities. A unifying factor which is characteristic of all Indians has been termed the "homing instinct." While many Indians migrate from their local communities, they frequently return home to visit family, relatives and friends. A custom of the eastern Indians is the Church Homecoming or Harvest Day. These special days are set aside for full day programs including regular church services, a meal prepared by the women of the church, and a program in the afternoon, usually a gospel sing. It is not unusual for people to travel excessively to attend these celebrations at the churches which they attended in their local communities.

The annual *Pow Wows* and the newborn interest in arts and crafts are creating a new cultural awareness on the part of contemporary Indians and a renewed appreciation of earlier customs and traditions. Traditional customs which are still practiced include the making of quilts and lye soap. Each summer, between the planting and harvesting seasons, the women group together and make bed quilts in preparation for the winter ahead. These quilts are so well made and detailed in construction that they have been known to last through use by three generations. Combining lye and fat from swine, soap loaf is made and bars or cakes of soap are cut and used for scrubbing soiled clothes and household chores. These practices are not necessarily sacred or restricted to Indians, but they are a part of rural life and are automatically passed along to the younger generation.

Many of the Indian tribes have instituted a revival of Indian arts and crafts. While the Cherokee produce more arts and crafts than do the eastern N.A. tribes, the majority of goods available on Qualla Boundary are imported. There are, however, some authentic Cherokee arts and crafts which are labeled with the trademark of the Cherokee. Most of the arts and crafts of the Cherokee are objects of art and can be easily identified from the goods which have been imported for retail in the gift shops. The eastern Indians have in recent years demonstrated their innate ability in arts and crafts. The Haliwa have preserved their arts and crafts in beadwork, pottery,

stone carving, basketweaving, chair caning, and the skill of the blacksmith in the shoeing of horses. The Coharie are well known for their skills in woodcraft, and many still produce free hand creations from raw pulp while working as skilled carpenters. Quilting, sewing, the making of aprons and bonnets, pottery, basketweaving, embroidery, beadwork, crocheting, and leathercraft are a few of the arts and crafts which are displayed at county fairs and annual Pow Wows each year together with foods of all varieties which have been preserved by Indian women. The men proudly boast of their skill in raising swine and cattle which they exhibit and of their crops in displaying tobacco, cotton, corn, pumpkins, watermelons and other crops and vegetables.

Summary

The Indians of North Carolina *exemplify* a lesson for our Nation because they represent the ability of people to sustain their culture and tradition in the midst of assimilation of cultures. While their traditional Indian culture has been overshadowed by the influence of European culture, they have proven as a test of time that they can successfully live and function in a changing society. The Indians of North Carolina serve as a model to other Indian tribes in their progressive access to government, education, and their ability to retain Indian identity and culture within a dominant non-Indian society.

The progress and accomplishments of Indians in North Carolina can be attributed to their perseverance and stamina to maintain their Indian identity and their Indian communities. They have successfully built and operated churches, schools, businesses, and in recent years, have participated in political activities to increase their opportunities for representation.

While Indians still suffer social injustice and racial discrimination, they have continued to progress, achieve and accomplish in today's society. With the provision of federal government programs and services to all Indian tribes, both reservation and non-reservation, in the 1970's, Indian leaders are providing their communities with new opportunities for growth and progress, and the Indian population of North Carolina is continuing to play a major role in the current history of this state.

As Indian people continue to develop group unity and ethnic pride, and as other people begin to develop an awareness and appreciation of Indian culture, the bitterness which has plagued the American Indian throughout their history can build new avenues of peace and understanding such as those shown to the early colonists upon their arrival on Roanoke Island in 1587.

I. THE LOST COLONY

MATCHING

A. Sir Walter Raleigh
B. John White
C. Virginia Dare
D. CRO
E. Outer Banks
F. Hamilton MacMillan
G. Lumbee
H. Reservation
I. Qualla Boundary Reservation

_____Land of the Cherokee Indians
_____First English Child born in America
_____First Englishman to attempt to plant an English colony in America
_____Letters John White found carved on a tree
_____A state representative and friend of Robeson County Indians
_____Land that is given to the Indians by the government
_____Sometimes called the "Graveyard of the Atlantic"
_____Their name comes from the Lumber River

FILL IN THE BLANK

1. Most of the Indians live in _____. County.
2. The Lumbee Indians central community is _____.
3. Indians in eastern counties have never been placed on a _____.
4. The only reservated tribe in North Carolina the _____.
5. The Cherokee live on the _____ _____ _____.
6. Many historians believe the Lumbee are descendants of the _____ _____.
7. The Lumbee are the largest _____ in North Carolina.
8. The Lumbee own their own land, and excel as _____.

ESSAY QUESTIONS

1. Explain the relationship of the Lost Colonists and the Indians in eastern North Carolina.
2. List the name changes of the Robeson County Indians.
3. Explain the terms reservation and non-reservated. Give an example of each.

VOCABULARY:
"victuals"
ambition
establish
council
"secret token"
destination
descendants
pageant-drama
approximately

IDENTIFICATION:
John White
Grenville
Manteo
Wanchese
Virginia Dare
Sir Walter Raleigh
Hamilton MacMillan

II. INDIAN TRIBES IN NORTH CAROLINA

LOCATION - - FIND THESE ON A NORTH CAROLINA MAP (list the major tribes in these counties)
Robeson County
Cumberland County
Guilford County
Wanchese
Sampson County
Columbus County
Bladen County
Warren County
Halifax County
Jackson County
Swain County
Graham County
Mecklenberg County
Person County

True or False

1. The first English Colonists came to the New World to establish a colony on land granted to Sir Walter Raleigh from Queen Elizabeth I.
2. Roanoke Island was the birthplace of Chief Manteo of the Hatteras Tribe.
3. CRO was found carved on a tree when Governor White returned from England, and it was presumed that the Colonists left Roanoke to join the Hatteras Indians in Croatan.
4. There are five (5) major Indian tribes in North Carolina today.
5. It is not known how long the Coharie have lived in Sampson County, but legend has it that they migrated there from the home of the Coree Indians who originally lived on Cape Hatteras.
6. John Lawson has been acclaimed as the "first North Carolina historian" and is well known for his descriptions of Indians in Lawson's *History of North Carolina.*
7. All Indians in North Carolina are descendants of John White's Lost Colony.
8. The Haliwa of Halifax and Warren Counties trace their lineage to the great Tuscarora who migrated from North Carolina in the 1700's to their present location in upstate New York.
9. The Waccamaw-Siouan are believed to be descendants of the Waccamaw-Siouan Nation which occupied land in South Carolina in the 1700's, some of whom migrated to the Cape Fear River swamps in North Carolina.
10. The Waccamaw-Siouah are named so because they once owned land and occupied the area now known as Lake Waccamaw.
11. The Cherokee were one of the Five Civilized Tribes.
12. The Cherokee were a progressive people who developed a democratic form of government as early as 1700.
13. The removal of the Cherokee to Oklahoma was under the auspices of the Indian Removal Act of 1830.
14. The Lumbee have historically considered themselves as descendants of John White's Lost Colony, and their names, language, and culture have been studied as circumstantial evidence to support this theory.
15. The Lumbee practice less traditional Indian culture than other Indian groups in North Carolina.

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16. The Person County Indians are a small group whose community is located partly in North Carolina and partly in Virginia.

Complete the following sentences.

1. Most of the Indians in North Carolina have a system of _____ government.
2. The Tribal Council is the _____ body which represents the tribal members.
3. The _____ and the _____ are the principal officers of the Tribal Council.
4. The federal agency responsible for federal assistance to Indians is the _____.
5. The _____ is the only Indian group in North Carolina which has a federal trust relationship with the Bureau of Indian Affairs (BIA).
6. The Cherokee Indians lived on the _____ Reservation.
7. The Lumbee have a _____ _____ government.
8. All Indian groups in North Carolina adhere to the laws, statutes, and mandates of _____.
9. The major religious practices among the Indians are based on _____.
10. The church dictates the _____ and _____ standards of the Indian community.
11. The church serves as the _____ of the community.
12. Many of the social activities revolve around the _____.
13. The form of church worship may be _____ or _____.
14. Indians are generally _____ and _____ in their religious beliefs and practices.
15. The _____ is frequently used in establishing rules of conduct.
16. Two basic religious concepts which are taught are _____ and _____.
17. Social and recreational activities are limited due to _____, _____, and _____.
18. Most social and recreational activities revolve around the two major community institutions which are the _____ and the _____.
19. Indians comprise a _____ of the total county population in the counties in which they live.
20. Most of the Indians in eastern North Carolina are _____ and farm their own land.
21. Most of the Indians in eastern North Carolina have an _____ based economy while the Cherokee have a _____ economy.

III. INDIAN EDUCATION

1. Who was Hamilton McMillan?
2. How much money did the legislation provide for the Croatan Normal School?
3. What kind of building was the first college?
4. Who was the first graduate of the Croatan Normal School?
5. What is the oldest building on the Pembroke State University?

True or False

1. Indians have historically received free public education with state assistance.
2. The first type of schools attended by Indians in the 1600's were missionary schools.
3. Subscription schools were built and operated by Indians because they could not attend white schools and there were no schools for Negroes.
4. Indian children attended white schools until 1835 when they were disfranchised.
5. Indians have always received equal educational opportunities.

Completion

1. The Indian-developed system of education, developed and operated by the Indians, was called _____ schools.
2. The first aid to education for Indians in North Carolina was an appropriation to establish a school for the _____ Indians in Robeson County in 1887.
3. The first public school law was passed in North Carolina in _____, almost fifty years before attention was given to the need for education for Indians.
4. The Indians were _____ by the State of North Carolina from 1835 until 1868, a period of 33 years, at which time the disfranchisement was declared unconstitutional.
5. The first school in North Carolina to be established for Indians with state appropriations was the _____, presently named Pembroke State University.
6. Hamilton MacMillan successfully supported legislation, giving the Indians of Robeson County a _____ _____ and the important privilege of owning their _____ _____.

7. The first school opened in the fall of _____, and was called the _____ _____ _____.
8. The first President of this school was _____.
9. The first graduate of the Croatan Normal School was _____ in the year _____.
10. Old Main, the oldest building on the Campus of Pembroke State University was completed in _____.
11. From 1940-1954, Pembroke was the only state-supported four-year college for _____ in the Nation.
12. Most Indian children attended school in community _____.
13. All Indian groups have been required to seek _____ action in order to establish schools for the education of Indian children.
14. Today Indian students attend _____ schools.
15. A monument to the history of Indian education in North Carolina is _____ on the campus of Pembroke State University.
16. _____ was the first all-Indian institution for higher learning established in the United States.

IV. THE ROLE OF INDIAN RELIGION

(Note: The following evaluation activities have been designed to evaluate Indian religion in Robeson County. Similar activities can be developed to illustrate denominations and specific churches and organizations for a particular Indian community to be studied.)

SEEK AND FIND DENOMINATION

Freewill Baptist, Church of God, Independents, Jehovah's Witnesses, Pentecostal Holiness, Plymouth Brethren and Seventh Day Adventists.

V D S F R E E W I L L B A P T I S T R A A P P E O T I
C H U R C H O F G O D A F H O P T I N O Q T Y H J O P
I X U B P I B N M J E H O V A H S W I T N E S S E S
N I H J M N O P F G V C X S W E R T Y U N K L W E R
D Q E T Y U I O V N B M W E R T Y U I O P A S F R
E N W Q A S D F G H V X C V B N M Q A S D F Y U I P
P E N T E C O S T A L H O L I N E S S M I H N M Y Y
E Z X C V B N M P L Y M O U T H B R E T H R E N E N U
I N D E P E N D E N T S I O T Y J H N B V C F D E W O
T R T Y U I O P W E F V B N M Z X C D F R T Y U I O P
S O P T S E V E N T H D A Y A D V E N T I S T S B M O

SEEK AND FIND

The First Churches

X Z N E W H O P E S T X T
T H E S S A L O N I C A W
O L D P R O S P E C T A Z
K G U N I O N C H A P E L
B U R N T S W A M P X K M
O L D D O G W O O D B G O
M G R E E D Y B R A N C H

Can you find:

1. Old Prospect
2. Burnt Swamp
3. Reedy Branch
4. Old Dogwood
5. Union Chapel
6. Thessalonica
7. New Hope

Resources

Adolph Dial, *The Only Land I Know*

V. ECONOMY IN THE INDIAN COMMUNITIES OF NORTH CAROLINA

Match the following professions and occupations of Indian communities with the appropriate tribal group:

Vegetable, Grain Crops and Timber
Tourism
Education and Farming
Logging and Pulpwood Industries
Farming and Industry

Cherokee
Lumbee and Tuscarora
Coharie
Haliwa
Waccamaw-Siouan

SEEK AND FIND

Identify the foods and crops which are produced by the highly agricultural Indian communities in North Carolina:

Tobacco	Peanuts	Peppers	Pumpkin
Corn	Grain	Beans	
Cotton	Cucumbers	Squash	

A S Q U A S H G S L L
C U C U M B E R S Q A
O T K I N B E A N S K
T B P T Z P O I M L I
T G M Z P E A N U T S
O K U E O C C A B O T
N C P B C A N R O C Q

VI. HENRY BERRY LOWRIE: INDIAN HERO

MATCHING

1. Home Guard
2. "King of Scuffletown"
3. Allen Lowrie
4. William Lowrie
5. Smokehouse
6. Union Soldiers
7. Rhoda Strong

_____"Queen of Scuffletown"
_____Cured meat is stored here
_____A group of local citizens maintaining law and order
_____Soldiers of the North
_____Henry's brother killed by the Home Guard
_____Henry's father killed by the Home Guard
_____Henry Berry Lowrie

QUESTIONS:

1. Why was William and Allen Lowrie shot?
2. Why is Henry Berry Lowrie important in Lumbee History?
3. Name the Lowrie Gang.
4. How much was the reward for Henry Berry Lowrie?

TRUE OR FALSE QUESTIONS

1. Henry Berry disappeared in 1875.
2. Henry Berry was never married.
3. The Lowrie War was fought because the Indians of Robeson County refused to be removed from their homeland, and placed on reservations in the Western territory.
4. Boss Strong, a member of the Lowrie gang, was known as "The King of Scuffletown."
5. Allen and William Lowrie were killed by the Home Guard in 1863.
6. Indians were forced to work on defensive outposts at Wilmington during the Civil War.
7. Indians joined and served in the Civil War.
8. Henderson Oxendine was the only member of the Lowrie gang to hang.
9. Henry Berry is a hero to Indians of Robeson County.
10. Henry Berry was never jailed.

Seek and find the Henry Berry Lowrie Band

*Boss Strong	*Zack	*George
*Henderson	*William Chavis	*Henry
*Andrew	*Steve	*John Dial
	*Calvin	*Eli Ewin

X T C K H M N K S R V C N O N
A A J Z E T Y M M A T A Y A T
N N K N N B N I E K W T I C
S D L I R H S T E V E I Z T O
K R M J Y G F E D V O L P I E
H E N D E R S O N O R L A S S
R W N O P Q T O M G H I J K L
N R B O S S S T R O N G P N O
S S Q G E O R G E W Q M A C H
X T J O H N D I A L H Z A C H
N U V W X Y Z S I C H A V I S
C E I I E W I N F E R S T B X

MATCH AND UNSCRAMBLE

A	B
AENLL EIRWOL	1. A place where cured meat is stored
GNORTS RADOH	2. She was the Queen of Scuffletown
BYRRE IFOWRL	3. He was the King of Scuffletown
ESOUHSMEKO	4. The father of Henry Berry Lowrie

DIRECTION:
Match and unscramble the word in Column A with Column B by drawing a line to the word.

EXTENDED LANGUAGE ACTIVITIES

I. STUDY LOCATION OF N.C. PRESENT NATIVE AMERICANS

Objective
To illustrate through a map exercise islands of importance to N.C. Indians.

Procedure
Using a map or globe ask the children to find:
Roanoke Island
Outer Banks
Cape Hatteras
England
(Ask the children to try to find a shorter route from England to the New World)

II. LANGUAGE ARTS ACTIVITIES

A. List ten or fifteen adjectives on the board from the background material. The students may create their own history story of the Lumbee Indians.

Suggested Adjectives

1. proud	6. appropriate	11. restless
2. strong	7. non-reservated	12. disappointed
3. firm	8. largest	13. second
4. oral	9. delighted	14. search
5. local	10. scarce	15. adjoining

This activity could be used with the study of any parts of speech, also creative writing.
Students who have difficulty, may look back through the material and find the sentences where the adjectives are used.

B. Sentence Structure
Children stand in a circle with leader in the middle. The leader spins around, stops, and points to the student facing him. The leader names a subject and then quickly begins to count to 20. The player must state a fact about the given subject in a complete sentence before the leader finishes counting to 20. If the player states his fact correctly he becomes the leader.
SUGGESTED SUBJECT LIST: Teacher may choose a different list from content material.

1. Origins
2. Hatteras Indians
3. Hamilton MacMillan
4. Sir Walter Raleigh's Lost Colony"
5. Croatan
6. Lumbee
7. Tribe
8. John White
9. "Graveyard of the Atlantic"
10. Robeson County

C. Creative Writing Ideas

Write a group of words on the chalkboard which will suggest a story as the following: Rhoda Strong, Henry Berry Lowrie, Jailbreaks, Sally Ann, Henry Delaware and Nelly Ann.

Each child is given three minutes to begin a story. At the end of the three minutes all stories are passed to a neighbor. Each pupil has three minutes to add to the story he has received. Continue the sequence until four or more children have contributed to each story. Each story is returned to the original writer. He reads the story silently, and if he thinks the class will enjoy the story, he reads it aloud.

D. Character Sketches

Pupils may write a short paragraph describing a character in the Lowrie Band. Each child reads his description to the class. Members of the class then guess who was described.

III. CREATIVE STORY

Give each student a copy of a Robeson County map. Look over the map and discuss any pictures the children don't understand. After the discussion explain to the student to choose a picture and write a creative story on how the picture makes you feel.

Materials needed—Map of Robeson County

Extended Activity

A. Draw a scene from the map and place a description with the picture

B. Find the following places on the map:

1. Lumberton
2. Red Banks
3. Burnt Swamp
4. Maxton
5. Philadelphus
6. Applewhite's place

IV. PANTOMIME

Prepare five large cards with situations on each card. One child selects a card and hands it to the teacher. The child acts out the character. The child who guesses correctly chooses the next card and character to be pantomimed. The following situations or others may be used:

Hamilton MacMillan
defending his belief that at
least some of Raleigh's colonists
survived and joined Manteo's tribe
that later migrated to
Robeson County.

John White returns from England
to find the word CRO carved on
the tree and his settlers
missing.

Sir Walter Raleigh outfitting his
two small ships with victuals
and men to sail from England
to the new world.

The expedition lands on Hatteras
Island and find an abundance
of grapes, trees, and animals.

The drinking cup is missing and Grenville
orders the whole town and its growing
corn to be burned.

V. THE HERO OF A PEOPLE

Henry Berry Lowrie where are you?
Sleeping in an unknown grave.
Does the grass grow above your breast.
Or do dark waters flow
With secret sounds through your bones
That will confuse mankind
Until the end of time.
From ever lasting to everlasting
You are the hero of a people.
Keep your secrets as you sleep—
That is part of your greatness.

Adolph L. Dial

Procedure:

Read the above poem. Ask several of the children what they think the poem means. Children may write their own story of what they think happened to Henry Berry.

Children may write a poem about their favorite person or hero.

A. Children can imagine getting on the ship and list on the board the things they think they will see in the new world.
B. Language experience charts can be made on impressions of what happened to the Indians when they saw the white man.
C. Dramatic play is an unstructured interpretation of life situations. Like role playing it can be used at any level of oral language and movement. The students realize how it feels to step into the shoes of another person.

Manteo

John White Sir Walter Raleigh Virginia Dare

Grenville Wanchese

III. BULLETIN BOARD The Web of Mystery

A. Preparation and Materials: Staple a black paper background to the board, for the spider web use white twine or thread, pins, glue and a toothpick. Cut a large spider from white paper and use pipe cleaners for its legs. Letter the title *The Web of Mystery*, on the spider with black felt pen.
B. Directions for assembly: using the white twine or thread, construct the spider as shown from the center point, bring out six strands of twine the same length and equal distance apart. Place a pin at one inch intervals along each strand. Connect the pins of each strand with twine until the web is the desired size. With toothpicks place glue under the twine to secure the web to the board. Remove all the pins. Glue the pipe cleaners to the spider for legs and attach it to the board in the web.
C. Allow the pupils to write the Lost Colony theory and place on bulletin board beneath the web.

IV. LEARNING GAMES

A. Making Way for Settlers

Objective
To help the children to understand the theories of the Indians of Robeson County.

Procedure
Construct a miniature stage setting for one of the theories. Using a cardboard box or wooden box and turn one side toward the audience. Discarded materials such as cloth, small mirrors for lakes. For example the scene could be of the ship coming to the new world using the water, trees, birds and various other things they would expect to see. Each student can portray a different story using a diorama to present one scene and then giving a verbal account of the theories.

B. Story Spin Game

Concept—Coordinating elements into generalization
Materials—Four squares of tagboard, four arrows cut from tagboard, thumbtacks.
Procedure—Decide on the social studies topic. The use of Leaders in education and in the Henry Berry Band.
Use Characters, Description

First Principal — Henry Berry

W. L. Moore

Purnell Swett

Leader of the Swamp Outlaws

The object of the game is to make everything true—for example—Henry Berry, Leader of the Band Additional leaders may be chosen from the accompanying "Historical and Contemporary Indian Leaders of Robeson County" (UNITY CURRICULUM) or a list of leaders representative of a particular Indian community may be used. Students may also choose non-Indian leaders to develop a broader concept of community leadership on the part of all students.

C. Past History—Footsteps

Objectives

To help the children to understand Indian history and the many tribes in North Carolina

Procedure

When studying about a certain era from the past cut footprints out of construction paper. Each child writes about an imaginary day in the life of a child living in that era. He writes his story on the footprints. Finished footprints may be used to decorate a bulletin board.

Suggested Titles

Sir Walter Raleigh's Lost Colony
Travel with Manteo to England
The finding of CRO on the tree

The same idea may be utilized in asking the children to project their thoughts into the future. Have them use their imagination to describe a day in the life of a child 100 years from now. This project might be called: step into the Future. Four or five students form a panel to discuss the pros and cons of Hamilton's theory and the Lost Colony. Topics submitted by class members are usually the best audience and generate the most interesting discussion.

D. Pick A Leader

Materials: Pictures of Indian leaders with short biographical sketches of each leader.

Objective: To provide background information on Indian leaders and their contributions to their Indian communities.

Concepts: Students will develop an awareness of the contributions of Indian leadership to society and the state of North Carolina.

Activities: Students may select leaders listed in curriculum resources.

Students may interview Indian elders in the community to identify leaders and biographical sketches. Students may bring to class photographs and sketches for a classroom collection.

Skills: Students may select an individual Indian leader and present an oral summary of two or three sentences fom which other students will identify the individual being studied. The students will have opportunities to learn about various leaders in several areas of leadership. As each student identifies the leader about whom the report is given, students will take turns in making leadership reports.

Resources: Adolph Dial, *The Only Land I Know*
James and Earnestine Huff, *Paths Toward Freedom Historical and Contemporary Indian Leaders of Robeson County.*

All students may elect to collect photographs and biographies of community leaders of both Indian and non-Indian leaders to provide an opportunity for students to realize the contributions of all leaders.

V. BUILDING A TIME LINE

The following is a time line for the establishment of Indian schools in Robeson County. A similar time line may be developed through research for other Indian communities.

TIME LINE of the building of Indian Schools in Robeson County

1887–CROATAN NORMAL SCHOOL
1911–INDIAN NORMAL SCHOOL OF ROBESON COUNTY
1913–CHEROKEE INDIAN NORMAL SCHOOL
1923–"OLD MAIN" COMPLETED
1924–ELEMENTARY PHASED OUT AND HIGH SCHOOL ACCREDITED
1940–FIRST FOUR YEAR COLLEGE
1941–PEMBROKE STATE COLLEGE
1971–PEMBROKE STATE UNIVERSITY

Activities:

a. Students may draw a class mural depicting the changes in the names of Indian schools with the appropriate dates.
b. Students may give oral reports on a particular period of Indian Education in North Carolina.
c. Students may role play individual educational leaders or they may make puppets of individual leaders to depict the struggle for the establishment of Indian schools.

VI. ADDITIONAL SUGGESTIONS

1. Lead a class discussion contrasting the social and recreational activities available in Indian communities with those available to all students in their

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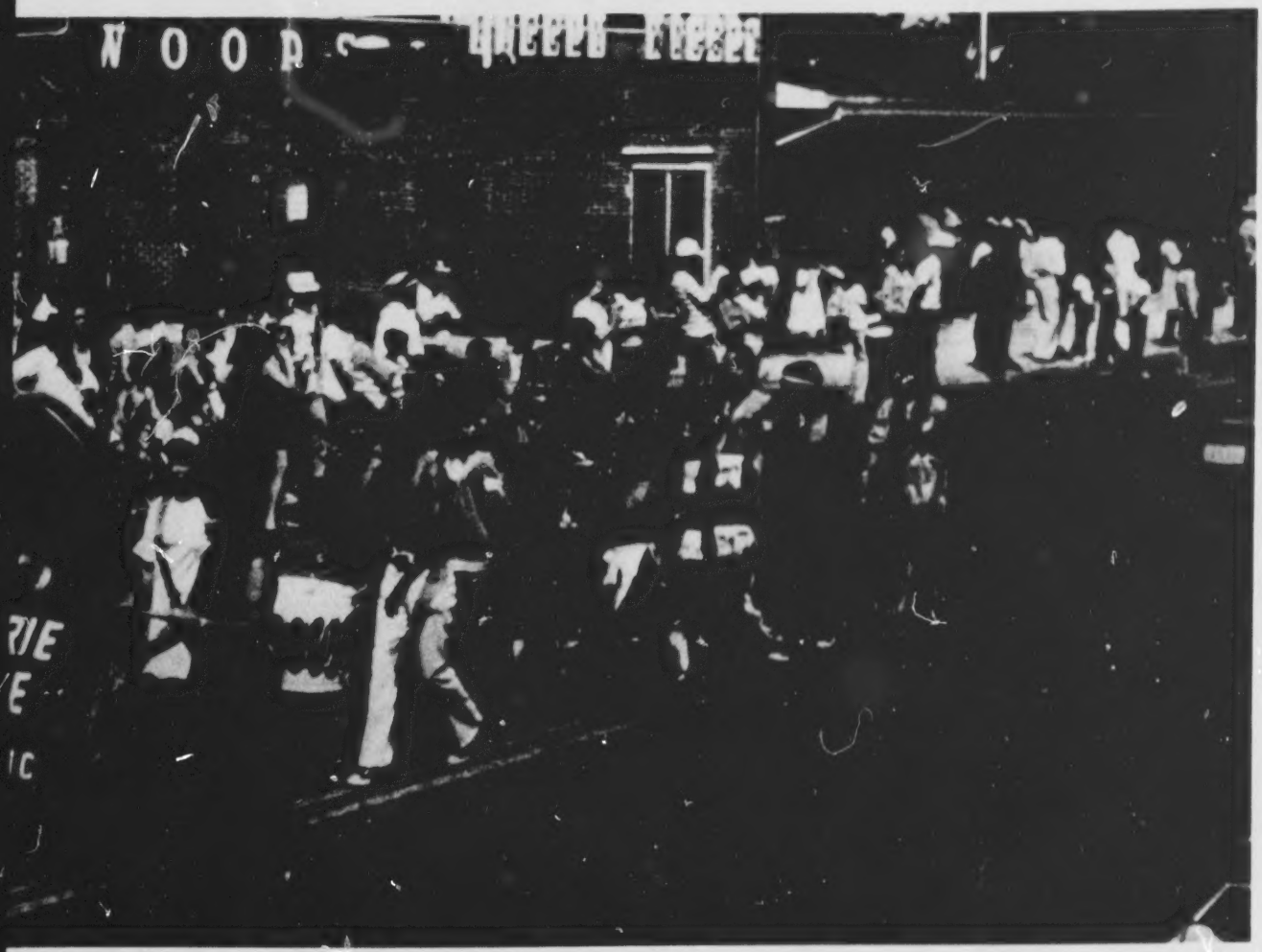
respective communities.

2. Develop a "tribal roll" listing the students in your class. Plan an election for a Chief, Vice-Chief and a Tribal Council.
3. Write to the N.C. State Commission of Indian Affairs, P.O. Box 27228, Raleigh, North Carolina 27601, and request a state count of the Indian population and a county breakdown of where Indians are located. If there are Indians in your respective county, locate resource persons to assist in developing class projects and in making class presentations.
4. Form a committee to plan an "Indian Day" and utilize Indian resource persons to participate in this activity.
5. Students may construct a typical Indian village as a class project.
6. Students may contrast past Indian lifestyles with present Indian lifestyles through art illustrations.
7. Write to the Bureau of Indian Affairs, 1951 Constitution Avenue, Washington, D.C. 20242 for information on United States Indian population to introduce other Indian tribes, bands and groups outside of North Carolina. Also request Booklet 2402-00040—*The American Indians: Answers to 101 Questions* from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402 (Price $1.25).



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Grades Eight and Nine

Indians of North Carolina

CHEROKEE

PERSON COUNTY INDIANS

LUMBEE

WACCAMAW-SIOUAN

TUSCARORA

HALIWA

COHARIE

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Unit Outline

UNIT I—INDIANS OF NORTH CAROLINA
- I. Objectives
- II. Activities
- III. Content Material
- IV. Evaluation
- V. Extended Learning Activities

UNIT II—THE LIFE AND TIMES OF HENRY BERRY LOWRIE
- I. Objectives
- II. Activities
- III. Content Material
- IV. Evaluation
- V. Extended Learning Activities

Resources

UNIT —INDIANS OF NORTH CAROLINA

Instructional Objectives:
- to increase skills in social studies and reading comprehension.
- to create an understanding of the origin and ancestral heritage of the various Indian groups in Robeson County.
- to describe the origins of the Indians of Robeson County and their tie with the Lost Colony.
- to locate and identify the major Indian tribes in North Carolina.
- to gain insight about present Indian history and culture.

Outcome:
- to increase students' knowledge of Indian tribes and contributions of Indians to North Carolina history by 80%.

ACTIVITIES

1. Before beginning the UNIT have the students discuss what they know about the Indians of North Carolina.
2. Have map study to acquaint the students with the location of North Carolina and the various places of importance to this UNIT.
3. Have both oral and silent readings of student subject matter.
4. Have advanced readers read from "The Only Land I Know" or "The Most Ironic Story in History" and make a presentation of what they read.
5. If possible, plan a field trip to one of the various Indian communities during one of the festivals.
6. Have students develop a time line using the Chronology at the end of the UNIT.
7. Have students study the colonists' roll to identify Indian surnames in Robeson County or North Carolina.

UNIT I--INDIANS OF NORTH CAROLINA

OBJECTIVES

Teaching Strategies

Introduce each unit by permitting students to discuss the topic and explore how it affects their lives.
Discuss the objectives of each unit with the students prior to beginning the reading assignment.
Follow the suggested teaching activities for each unit and structure these to meet the class situation.
Review the exercises at the end of each chapter and allow the student time to understand what is neces-

sary to complete the exercises.
Have both oral and silent reading of the unit material to give better insight into the subject matter.
Utilize preliminary evaluation in Test at the end of the unit.
Select individual and group activities from the Suggested Activities at the start of each unit, encouraging creative expression in additional activities.
Conduct unit evaluation based on attitudes, individual and group participation, and skills achievement.

Goal:
- to analyze the different eastern North Carolina Indian tribes and their similarities and differences.

Program Objectives:
- to illustrate the development of North Carolina history through the history of local communities and people, and to particularly highlight the contribution of Robeson County Indians to North Carolina history.
- to illustrate the struggle by Robeson County Indians for equal opportunity and how these opportunities are being utilized by Indians in Robeson County.
- to increase students' knowledge and understanding of the past and present heritage of the Indians of North Carolina.
- to provide an account of the local Indian history and culture in the framework of North Carolina history.
- to develop an understanding of past and present contributions of Indians of Robeson County to North Carolina history.

INDIANS OF NORTH CAROLINA

Presently in North Carolina there are more than 45,000 Indians. Approximately 30,000 of these live on non-reservation lands and make up five major groups in North Carolina. These groups are the *Lumbee, Tuscarora, Haliwa, Coharie,* and *Waccamaw-Siouan.* The largest group of these is the Lumbee which have held a place in North Carolina's history for over 350 years. The Cherokee live on the Qualla Boundary Reservation in western North Carolina and are the only Indian tribe recognized by the Federal Government for special services as Indian people. The Cherokee have a special trust relationship with the Federal Government and receive services thru the Bureau of Indian Affairs.

The Lumbee for example have held that their history has been embedded in North Carolina history from the beginning. It has been a tradition among many, that the Lumbee people are descendants of the Hatteras Indians and the "Lost Colony." Let us, at this time examine this history to see the practicality of this belief.

In the late 1500's, Sir Walter Raleigh financed two attempts of settlement in North Carolina. The first attempt by Ralph Lane failed because of a war with a tribe of Indians, lack of proper supplies, and the search for gold. Following this attempt Raleigh put together another colony, under the leadership of John White. White had participated in the Lane Colony as an artist, but was now called up to lead 117 men, women, and children to attempt another colony in America. This second attempt was to be farther north of North Carolina.

In 1587, White set out from England and arrived at Roanoke Island in search of 15 men left here by Richard Grenville of the Lane Colony. Upon reaching Roanoke, White elected to stay on the island. They began to set up the colony and re-build the fort. They had arrived too late to produce crops, so the people persuaded White to return to England for supplies. White agreed only if the colonists would do two things:

1. Write the name of the place where they would move to if they had to move, and
2. Carve a cross in this fashion † above the name of the place if they were forced to leave for any reason.

Hesitantly, John White left in August of 1587 to return to Engand not knowing that this would be the last time he would see his daughter, Eleanore Dare, and new granddaughter, Virginia, the first English child born in America.

Upon arriving, John White found England in the midst of a war with Spain. He was unable to return to Roanoke until 1590. When he arrived at Roanoke, he found no one there but he did find enough evidence to satisfy him that the colonists were still alive. What he found was the following:

1. He found the letters CRO carved on a tree at the beach,
2. He found the word CROATOAN carved on a post at the fort,
3. He found the belongings that had been buried

and then dug up, and

4. He did not find any cross carved anywhere.

All this led White to state "that the colonists had gone to live with Manteo and the Hatteras Indians." For him to make this statement after searching, leads us to believe that he found evidence that the colonists had only moved and were not dead.

The fate of the Lost Colony has been one of controversy over the years but many, such as local historian, Adolph Dial, believe that the Lumbee are descendents of these colonists and the Hatteras Indians that they lived with. Sparse evidence has been cited to verify this theory through the years. Evidence such as: in 1608 Capt. John Smith, the Governor of Jamestown, said that he heard of Indians who dressed like Englishmen; in 1613 William Strachey stated that he heard of Indians who built two-story English homes and live like Englishmen; in 1660 Rev. Morgan Jones wrote of Indians in the Robeson County area that spoke English; in 1670 John Lederer spoke of Indians in the Robeson County area that wore beards as Englishmen; in 1709 John Lawson met Hatteras Indians that wore beards like Englishmen, and again in 1709 John Lawson met Hatteras Indians that said that some of their ancestors were white and came from Roanoke Island, Lawson also states that he was given two chickens by two friendly Indians (chicken-raising was an English culture trait) Dial takes all this and theorizes that the Lumbee are descendants of the Lost Colony.

This theory was also advocated by other writers such as Rep. Hamilton MacMillan of Red Springs, Lewis Barton of Pembroke, and many others who have studied Robeson County history to only find more evidence of the Lost Colony. The evidence that really verifies the truth of the theory is the report of the Scots who began to arrive in Robeson area in the 1730's. Their findings have only shed greater light on the origin of the Indians of Robeson County. The Scots found Indians here that did the following:

1. Dressed like Englishmen and wore beards which were only done by these Indians and no other.
2. Followed a form of Christianity and held brush arbor meetings.
3. Practice worship on Sundays, while other Indians had no specific day of the week to worship.
4. Lived in English-type homes.
5. Spoke middle English which had died out in England before early 1600's.
6. Had last names, many of which can be found on the roll of White's colony, and also had English first names.

All this information gives us greater insight into why it is believed that the Indians of Robeson County are descendants of the Hatteras Indians and John White's Lost Colony.

NAMES OF ENGLISH COLONISTS

Known Historically as Sir Walter Raleigh's Lost Colony

Men

John White	Charles Florrie
Roger Bailey	Henry Milton
Ananias Dare	Henry Paine
Christopher Cooper	John Tydway
Thomas Stevens	Ambrose Viccars
John Sampson	Edmund English
Dionys Harvie	Thomas Topan
Roger Prat	Henry Berry
George Howe	Richard Berry
Simon Fernando	John Hemmington
Nicholas Johnson	John Spendloue
Thomas Warner	Thomas Butler
William Willes	Edward Powell
William Brown	John Burdon
Michael Myllet	Thomas Ellis
Thomas Smith	John Wright
Richard Kemme	William Dutton
Thomas Harris	Maurice Allen
Richard Wildge	William Waters
Lewew Watton	Richard Arthur
Michael Bishop	John Lasie
Henry Browne	John Chevin
John Bright	Thomas Hewett
Clement Taylor	George Martin
William Sole	Hugh Patterson
John Catsmuir	Henry Ruffatte
Humphrey Newton	Richard Tomkins
Thomas Calmon	Henry Doraell
Thomas Gramme	John Jones
Graham Graeme	John Brookes
Mark Bennet	Robert Wilkinson
John Givves	Thomas Harris
John Slilman	Thomas Scot
Henry Johnson	Perry Little
John Starte	John Wyles
Richard Darige	Byran Wyles
William Lucas	Martin Sutton

Arnold Archard
William Nichols
Thomas Phevens
John Borden
John Bridges
Griffin John
Richard Shabedge
Cutbert White

Women

Eleanora Dare
Emma Merimoth Calman
Joyce Archard
Jane Jones
Jane Pierce
Andry Tappon
Alace Charmon
Agnes Wood
Winifred Powell
Jane Mannering
Elizabeth Viccars
Margery Howie
Margaret Lawrence
Joan Warrin
Rose Payne
Elizabeth Glane

Children

John Sampson
Thomas Archard
George Howe
Robert Ellis
Thomas Humphrey
John Prat
Ambrose Viccars
Thomas Smart
William Wythers

Children Born in Virginia

Virginia Dare
Harvie (first name unknown)

HALIWA
(modern name formed by combining Halifax and Warren Counties)

The Haliwa Indian tribe has been in existence in the Halifax and Warren Counties area since the Indian Removal Act of the 1800's. The tribal population is 2500 members on the tribal roll.

During the removal and relocation of Indians in the 1800's, many tribes who flourished in this area were disbanded by the Cavalry, escaped and hid out in the swamps. Later, these Indians joined other Indians, also hiding out—and joined and intermingled with them. To the south of the present location of the Haliwa Indians were the Tuscarora Indians, who inhabitated the Neuse River area before 1711. Following their defeat in 1713, the Tuscarora began their migration from North Carolina to their present location in upper New York State and Canada. To the north of the present-day Haliwa, there was another tribe known as the Meherrin Indians, who occupied the river along the Virginia and North Carolina border. The contemporary name of this river is the Meherrin. Other smaller tribes that merged through migration and relocation were the Machapunga to the east and the Saponi which were located approximately where the present-day Haliwa Indians now live. Haliwa tradition states that they are descendants of those tribes and that their blood ties are strongly associated with each of the aforementioned groups.

Attempts to re-organize the Haliwa were made in the late eighteen and early nineteen hundreds with little success due to their isolation, poverty, and discrimination. In 1950, they came together again and chose the name Haliwa because of their location. Haliwa became the official name of the people by an act of the North Carolina legislature in 1965. At that time the tribal organization was also established with elected officers consisting of a chief, vice-chief, secretary, treasurer, and a council of thirteen members.

During the year 1957, Haliwa Indians built and operated their own schools with grades from one through twelve. Teachers were recruited from the local level and Robeson County, the home of the Lumbee Indians. In 1958, the tribe built the first Indian church in the area. The pastor and founder was Rev. C. H. Richardson. The church is known as the Mount Bethel Indian Baptist Church.

During the year 1969, consolidation and integration of the school system forced the closing of the Haliwa Indian School. The building now stands as a landmark in remembrance of the former Haliwa Tribal School. It is used as a meeting place for tribal activities. Today the Haliwa children are enrolled in the regular school system. To commemorate their state recognition as an Indian tribe (General Statute 71-70), the Haliwa annually celebrate with a Pow-Wow, the third weekend in April on the historic school grounds.

In 1972, the tribal officials formed the Haliwa Regional Development Association, a non-profit organization to improve the life of their tribal members. On July 26, 1974, the Haliwa Tribe received its tax exempt status.

Haliwa Indians presently are participating in the Indian Manpower Comprehensive Employment and Training Act under the sponsorship of the North Carolina Commission on Indian Affairs.

Two manpower specialists are now employed by the Commission in the Haliwa community to find and promote employment for the Indian people who were basically farmers until the decline in agriculture. Un-

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der this act, there are a number of men working on construction of a new tribal multi-service center. The community also has a Community Developer and Indian Education worker hired by the Commission as well as a Community Planner hired by the Coalition of Eastern Native Americans which is a national organization with headquarters in Washington, D.C.

The tribe also has received a second-year grant from the North Carolina State Arts Council and the National Endowment for the Arts. This grant is used to revive the traditional Indian crafts of the area. These were stone carving, beadwork, and pottery. In the coming year, the tribe will expand into basketry. The tribe is presently seeking additional funds to form an Arts and Crafts Co-op to cater to the tourist trade.

The names Richardson, Mills, Harris, Lynch, Evans, Rudds, and Copelands, are the most predominant among the Haliwa.

In previous years Haliwa Indians fought many battles to hold onto their birthright as Indian people. They have had many struggles in the past fighting discrimination against them. This caused many people to leave the community and relocate in urban areas in the North in order to gain a better education for their young and employment for themselves. Although the Haliwa were basically farmers, they have had to seek other lines of work since the decline of agriculture. The major occupation that the men enter is the construction trades. Many Haliwa have migrated to Philadelphia where a large number work in a pharmaceutical laboratory as aides.

Other Haliwa Indians have gone to Maryland and Washington, D.C. to work in the construction and building trades. They have organized an Indian center to assist their people in the urban areas.

THE COHARIE

According to county records and other documents, the Coharie have resided in Sampson County for at least 200 years. The Coharie believe that their tribe has dwelled in Sampson County since the early 1600's. Tribal legend is that the Coharie were living on an island in the vicinity of Cape Look Out, the home of the Coree Indians in the 1500's, and that they moved inland when the colonists settled on Cape Hatteras. The legend supports the idea that the fruitful land of Sampson County was their reward for yielding their island to the colonists.

The Coharie originally settled between the Big and Little Coharie tributaries, and today there is an Indian mound in this area dating back to 1660 where artifacts of stone-cut tools, arrowheads and utensils have been recovered.

The Coharie believe that they are an amalgamated tribe with direct descendants from the Five Civilized Tribes. In the mid-1600's their tribe was living on the banks of the Cape Fear and its tributaries including both the Little and Big Coharie Rivers, present-day Sampson and Cumberland Counties where they still reside. When John Lawson traveled through Sampson County, he wrote the following account: "The Indians are industrious, raise plentiful crops, and from their granary, supply all of the adjacent parts. Many have adopted the Christian way of life. They are being educated according to the White man's standards."

Many of these traits apply to the Coharie today as ninety percent of Sampson County is rural. Most Coharie are landowners and farmers, and generally speaking those that rent, do so from Indians. The Sampson County Indians had a geographically and socially isolated existence. Talking with the Indians of these communities, indicate it is a desired trait. However, many of the youth are becoming more interested in higher education; the Coharie have long seen the need for education to exist in a "white man's world."

Colonial Governor Arthur Dobbs favored education of the Indians of Sampson County and a large tract of land was appropriated for a school to educate and Christianize their children. Due to the onset of the Revolutionary war, no building was ever constructed.

Prior to 1835 the Coharie attended the schools of the Whites. In 1859 they built a school for themselves, which was taught by Alvin E. Emanuel. After the war, they were given a public school in this community, but racial friction finally resulted in the withdrawal of county support and disrupted the school.

In 1910 the Indians of Herring and Honeycutt townships petitioned the county board of education to provide a separate school for their children. The school board recommended to the Legislature of 1911 separate school facilities for these people and accordingly an act was passed giving them the same separate school advantages as the Croatans (Lumbees) of Robeson County.

The success of their plight for "separate schools," served to further unite the Coharie and resulted in "Clan Day" started in 1910. This was a practice simi-

lar to a Homecoming done Indian style which subsided during the depression period prior to World War II. The Coharie revived this custom in 1969 and it is once again part of their culture.

In 1942, East Carolina Indian School (ECI), an outgrowth of three one-room schools which were initially privately owned, was founded to accommodate all Indian students of Sampson and six adjoining countries. It is the first inter-tribal school supported by state funds. By 1957 it consisted of ten classrooms and by the academic year of 1958-59 the enrollment was 350. There were 10 teachers most of whom had received degrees from Pembroke State Teacher's College in Pembroke, North Carolina. While the school had no gymnasium or cafeteria, the library and science facilities were quite adequate.

ECI stood as a symbol of achievement for the Coharie Indians. However the Civil Rights Act of 1964 and a later court order was issued to close the school. Today it houses Sampson Technical Institute. Although the Coharie people are proud to see ECI serve such a valuable purpose, their hearts were broken when, as they express it, "we lost our school."

Coharie names appear on rosters of soldiers in active duty in every American War since the Revolution. In honor of these men and especially Christopher Bell, the first Coharie casualty in the Vietnamese War, an annual award for good citizenship is given to the Coharie "Family of the Year."

During the past ten years, and especially the latter five, the Coharie people have done much to re-establish for themselves a viable Native American identity. It has become top priority to the Coharie people to maintain self-government in tribal affairs and a self-sufficient attitude in addressing problems distinctive to them. They resent, very strongly, being grouped or categorized with unrelated factors or tribes. Their ultimate goal is to establish the name 'Coharie' in the community, state, nation and the Indian World with proper respect and acceptance so that their children will fight no battle for their namesake, but enjoy the privilege as a member of the Coharie Tribe.

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WACCAMAW SIOUAN

wəŋ ka' hare—"ball knock"
(English translation for phrase means ball of fire that "knocked" into the earth created the lake)

The first written mention of the Waccamaw Siouan Tribe appeared in the historical records of 1712 when a special effort was made to persuade them along with the Cape Fears to join James Moore's expedition against the Tuscarora. It is believed that the Woccon Indians, the Siouan Tribe which Lawson placed a few miles to the south of the lower or hostile Tuscarora, ceased to exist by the name Woccon but that they moved southward as a group and became the Waccamaw Indians. Tribal names were often changed or altered, especially by the whites in their spelling, and the Waccamaw appeared first in historical records at about the same time the Woccons disappeared.

The Waccamaw, then known as the Waccomassus, were located one hundred miles northeast of Charleston, South Carolina. In 1720 a war broke out between the Waccamaw and the state of South Carolina. Twenty-nine years later, in May of 1749, provision was made by the Council of South Carolina to render them protection. It is believed that after the Waccamaw and South Carolina War the Waccamaw sought refuge in the swamplands of North Carolina.

Lake Waccamaw, the present home of the Waccamaw Siouan, is situated on the edge of the Green Swamp about thirty-seven miles from Wilmington, North Carolina. Since its earliest recorded exploration by William Bartram and a group of Waccamaw Indians in 1735, there have been many colorful stories told concerning the legendary origin of the lake (see section on Legends). Lawson and Lederer, early explorers of the Carolinas, mention the existence of these people whom they reported were part of the Eastern Siouan nation but never visited their forbidden swampland refuge. Siouan tribes of this vicinity were generally known by the names of the locations where they resided.

The Waccamaw-Siouan first attempted to build schools for Indian children in 1891. Tribal members formed a school committee and built a one room structure with materials and labor furnished by the Indian members. Each Indian family with school-age children was assessed forty dollars per year for the salary of a teacher. Many families were unable to pay this assessment, therefore, the school operated sporatically.

In 1912 after a confrontation with county officials over the racial classification of the school, the school was closed. From 1924 until the early 1930's, the local Indian church served as the school site and Indian teachers from adjoining Robeson County were employed to teach the Waccamaw children. Teachers were boarded by the local Indian families and paid when the school committee had funds to pay them.

After several lawsuits in the early 1930's, Bladen County school officials agreed for the Waccamaw to tear down a condemned school building and to use the materials to construct an Indian school. The Bladen County Board of Education agreed to provide salaries for teachers if the Indian leaders would build the school. After fifteen months during which time materials were transported by mule and wagon by Indian members who also volunteered their time and labor to build the school, the Indian school became a reality.

It was not until 1941 that Bladen County acquired additional land and added more classrooms to the original two-room school. The Indian community once again mobilized their scanty resources to purchase materials and volunteer their labor to build additional classrooms. In 1941 the school opened with four classrooms, four teachers and 208 students. Classes were offered for grades one through eight and those Indian students desiring an education beyond eighth grade had no alternative except to board with other families in other counties where high school for Indians had been established—an expensive alternative to only a few.

In 1952, the Saint James Community (Waccamaw Siouan) consolidated with the Waccamaw Indian Community to establish a high school which was taught in Mount Sinai Church for one year. It was moved to New Hope Baptist Church in 1953-54. In February of 1954, the Waccamaw Indians moved into a new brick school in Columbus County, with grades one-twelve.

In the early part of 1969, the Waccamaw youth began making plans to revive some of the tribe's traditions and culture. This was kicked off in 1970 with the first Waccamaw Indian Pow Wow in over a century. The Pow Wow was held at Lake Waccamaw which at one time in the 1700's had belonged to the Indians but now belongs to the white man and is a large resort area. The Pow Wow is the biggest event of the year for the Waccamaws with Indian dancing, Indian

crafts, and Indian food, venison always being the main course. A very special Pow Wow for the Waccamaw's occurred in 1974 as it was the first Pow Wow held on tribal land. Through the efforts of Priscilla Jacobs, daughter of Chief Clinton Freeman, the International Paper Company donated to the tribe five acres of land July 20, 1974, to build a recreation center. A mobile home on the site is currently being used as a temporary tribal office but plans are in the making for a large community center.

PERSON COUNTY INDIANS

The Indians of Person County have never organized to secure an official tribal name. They have always been referred to as the Person County Indians. The Indian community is located partly in Person County, North Carolina, and Halifax County, Vir-

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ginia, along the Dan River. These people trace their ancestry back to several tribes of that area as well as the intermarrying of the Europeans. They live in a small community near Virginia, and they have their own churches, businesses, and until school desegregation, attended an all Indian school. The community is relatively small and is located in a rural area with 300 Indians.

THE LUMBEE

Tradition is that the ancestors of the Robeson County Indians moved from their former coastal homes to the Black River area of North Carolina in the vicinity of present-day Sampson County, the home of the Coharie. While the exact date of their migration from the Black River in Sampson County to the Lumber River in Robeson County is uncertain, oral tradition indicates that they settled in Robeson County prior to the Tuscarora War, probably around 1650.

Until 1888, the Lumbee lived with virtually no recognition outside their local communities other than being known as a group of Indians. Hamilton MacMillan, a local historian and state legislator, published a pamphlet which defended the linkage of the *Lost Colony* and the Indians living in Robeson County. Realizing that the Hatteras Indians occupied Croatan and assuming that the colonists were befriended by the Hatteras Indians of Croatan, MacMillan succeeded in getting the North Carolina Legislature to designate the Indians in Robeson County as Croatan Indians. Among the first colonists to settle on Roanoke Island, there were 116 who remained when Governor White returned to England in 1587. There were 95 surnames among the colonists and Hamilton MacMillan recorded 41 of the original surnames which existed among the Indians living in Robeson County. In addition to having English names, the Indians spoke a pure Old English. The speech patterns were prevalent when the first settlers came into contact with the Indians in Robeson County in the early eighteenth century, and persisted until the 1950's.

In 1914, Governor Angus Wilton McLean, from Robeson County, wrote to the Commissioner of Indian Affairs to conduct an investigation into the rights and welfare of the Indians in Robeson County. The result of his request is known as the *McPherson Report*. Special Indian Agent McPherson wrote in his report:

"There is a tradition among these people at the present time that their ancestors were the Lost Colony, amalgamated with some tribe of Indians. This tradition is supported by their looks, their complexion, color of skin, hair and eyes, by their manner, customs, and habits, and by the fact that while they are, in part, of undoubted Indian origin, they have no Indian names and no Indian language."

While there is no documented evidence to prove that the Indians in Robeson County and Southeastern North Carolina are direct descendents of the Lost Colony, the circumstantial evidence of their names, speech and European culture support the theory.

The Indians of Robeson County have sought a name for themselves beyond the efforts of Hamilton MacMillan. By the 1900's, the name Croatan had become a label of disdain and one with derogatory connotation, and in 1913, they were designated by the State Legislature as Cherokee Indians of Robeson County. This name was retained until 1953, at which time a local delegation succeeded in getting the State Legislature to recognize them as Lumbee Indians and a name which received federal recognition for them by Congress in 1956.

While the Lumbee have no visible Indian culture

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such as dances or native language, they have preserved their Indian identity historically and socially.

TUSCARORA

Some of the Indians in Robeson County maintain that they are not descendents of the Lost Colony. Many groups of Lowries, Locklears, and Oxendines (these names are not on White's roll) have held that they are of Tuscarora origin. Following the Tuscarora Wars in North Carolina in 1711-1714 many fled to New York and Canada to join the Iroquois Confederacy and some were taken captive and sold into slavery. Others remained in North Carolina and became squatters on the edge of the large plantations. These Indians were known as "friendly Tuscaroras." It is contended that many Indians escaped and came to Robeson's swamp land for refuge. In 1970 a number of these people formed the Tuscarora Indian Organization for the advancement of the Tuscarora people and federal recognition. The Tuscarora have over the years worked to obtain federal aid for their group and build Indian schools. Today they have a suit against the federal government for lands taken from their ancestors. They contend they have over 400 documents to verify their Tuscarora lineage.

THE CHEROKEE

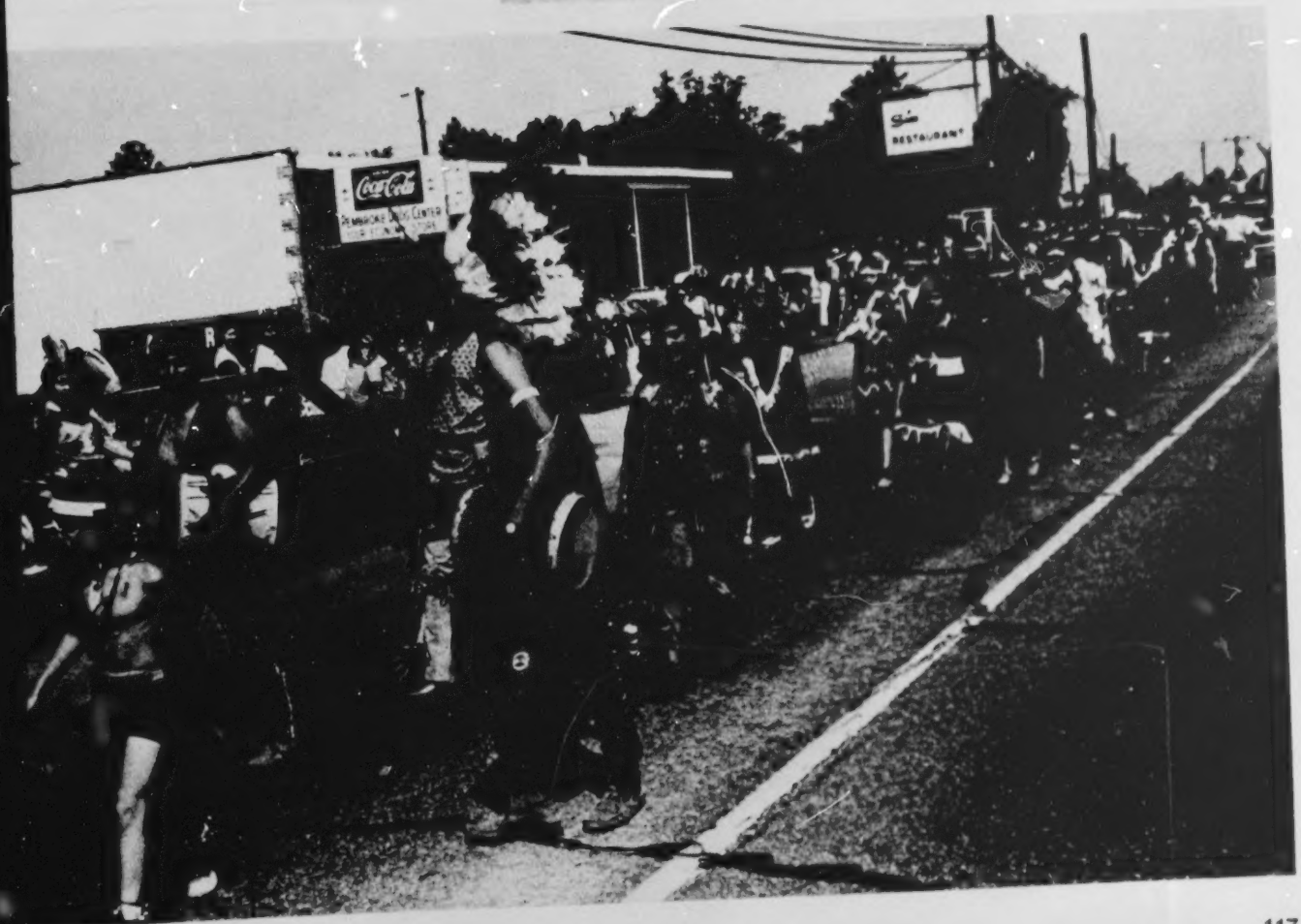
The Cherokee were living in the hill and mountain country of western North Carolina and eastern Tennessee at the coming of the white settlers. They were the largest tribe in the Southeast with some 20,000 people living in sixty villages. They joined with the Choctaws, Chickasaws, Creeks and Seminoles in Georgia, Mississippi, Alabama, and Florida, to form "*The Five Civilized Tribes*" in the nineteenth century. In 1821, Sequoyah, a Cherokee, invented a syllabary for his people. The Cherokees published a newspaper, adopted a formal constitution and organized a legislature for their nation, and wrote their own law codes.

In 1753, the French and Indian War spread because of a conflict between the English, French, and Iroquois Confederacy. The War lasted for ten years until 1763, at which time the Northwest Territory Ordinance was adopted by the United States Government to protect Indian lands. This ordinance specified that:

"THE UTMOST GOOD FAITH SHALL ALWAYS BE OBSERVED TOWARDS THE INDIAN, THEIR LANDS AND PROPERTY SHALL NEVER BE TAKEN FROM THEM WITHOUT THEIR CONSENT, AND IN THEIR PROPERTY, RIGHTS AND LIBERTY SHALL NEVER BE INVADED OR DISTURBED."

But in 1830, under the leadership of President Andrew Jackson, Congress passed the *Indian Removal Act* which gave the President the power to exchange land west of the Mississippi River for territory still held in the Southeast by the Five Civilized Tribes. This law mandated that these Indians be moved to Indian Territory, presently called Oklahoma. Tens of thousands of helpless Indians, many of whom owned homes, livestock, and farms, suffered incredible hardships. Tribes were torn into factions trying to determine the best policy for their people, whether to resist or accept removal peaceably. Some Indians became desperate and murdered their opponents; others turned to the courts of law for redress of grievances. All their efforts to halt or reverse the government's policy failed, and in the end almost all the members of each of the tribes were removed to different areas in the present state of Oklahoma. Some of them went reluctantly but without defiance; others went in chains. Most of them were marched westward under the watchful eyes of the U.S Cavalry. The first to go were the Choctaws who emigrated amid great hardships in November 1831. The Creeks delayed for four years, but when anguished violence began to spread among them, the Cavalry moved in, and in 1836, the entire membership that was left, were marched west—some in manacles. In 1837, the Chickasaws were removed. The Cherokees, under their leader, John Ross, fought removal in the courts. They won a victory in the Supreme Court, in the *Worcester vs. Georgia* case. Chief Justice Marshall held that the Cherokees were a semi-dependent nation whose lands could be held in trust by the federal government. President Jackson refused to enforce the decision and ordered the army to move them. They were forced to make the trek west between 1838 and 1839 known as the "*Trail of Tears.*" As the troops pushed the Indians across the South to Oklahoma, nearly a fourth of the Cherokees died of disease, starvation, and hardship. A small band of one thousand Cherokees evaded the drive by hiding in the North Carolina mountains. It is their descendants who live today on the Qualla Reservation in North Carolina and are known as the Eastern Band of Cherokees.

These remaining Cherokees had no legal rights for



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a number of years. North Carolina would not sell lands to Indians, and the federal government refused to grant these Cherokees treaty monies or other benefits.

Will Thomas, a white man who had been adopted by the Cherokees, bought lands for the Cherokees and became their trustee. These lands were held in his name, until his personal financial problems jeopardized them. For a number of years, there were suits, countersuits, and controversy over the land title. In 1875, the United States Congress passed a law making the Commissioner of Indian Affairs trustee of the lands until the legal questions were settled. The federal trusteeship remained in force for one year. It was not until 1924, that the Cherokeelands were placed again under the federal government's trust relationship.

During the interim period between 1875 and 1924, the Eastern Band of Cherokee incorporated as a group under the state laws of North Carolina. This incorporation clarified their status as Indians under the state law. During this time, the Eastern Band of Cherokees elected officers and began operating a local government.

After the federal government received the Eastern Cherokee lands in trust status in 1924, the tribe came under the Bureau of Indian Affairs. Later, when the Indian Reorganization Act was passed in 1934, the Eastern Band voted to organize their tribal government under this law and adopt the necessary constitution and bylaws. Today, the Cherokee tribal government consists of a principal chief, a vice-chief, and the representatives from each of the reservation's six townships. These townships are as follows: Big Cove, Birdtown, Paintown, Snowbird, Wolftown, and Yellow Hill. In 1970, there were some 6,000 individuals on the Eastern Band of Cherokee rolls. The Bureau of Indian Affairs provides health, education, and social services to the tribe.

The Cherokee Historical Association, organized in 1950, stimulated the tourism of the reservation. The outdoor drama, "Unto These Hills" and the Oconaluftee Indian Village are two of their most visible programs. In addition the Qualla Arts and Crafts Cooperative was formed to assist local craftsman in marketing their goods.

EVALUATION
INDIANS OF NORTH CAROLINA

I. True or False

____ 1. John White was eager to return to England for supplies.
____ 2. There are twelve major groups of Indians in North Carolina today.
____ 3. White believed that the colonist had gone to stay with Manteo and the Hatteras Indians.
____ 4. The colonist did not leave any sign of their whereabouts.
____ 5. The colonists had a war with the tribe of Wanchese.
____ 6. The word Croatoan was left by Sir Walter Raleigh.
____ 7. The Coharie are descendents of the Coree.
____ 8. Waccamaw-Siouans are a mixture of the Waccon and other Siouan tribes of Southeast North Carolina.
____ 9. The Haliwa are located in Person County.
____ 10. Many believe that the Lumbee are descendents of John White's Lost Colony.

II. Match the Following

TEST 1

____	1. Manteo	A.	Name of Indians who live in Halifax & Warren Counties
____	2. Roanoke	B.	First English Child born in America
____	3. Virginia Dare	C.	A belief held in common but not proven once
____	4. Waccon	D.	Powerful Indian tribe of North Carolina
____	5. Haliwa	E.	North Carolina's first historian and adventurer
____	6. theory	F.	Largest group of Indians in present North Carolina
____	7. Tuscarora	G.	Island where White's Colony lived
____	8. John Lawson	H.	Word left on a post at the fort by Colonist
____	9. Croatoan	I.	Early name of Waccamaw-Siouan
____	10. Lumbee	J.	Hatteras Indian that visited England

III. Vocabulary List

Define all words underlined in reading material.

Identify these People

1. John White
2. Ralph Lane
3. Wanchese
4. Manteo
5. Chief Clinton Freeman
6. Chief W. R. Richardson
7. Adolph Dial
8. John Lawson
9. Rep. Hamilton McMillan
10. Capt. John Smith
11. William Strachey
12. Virginia Dare
13. Eleanor Dare
14. Sir Walter Raleigh
15. James Moore

IV. Exercises

1. Summarize the belief of each Indian group's origin.
2. List each group of Indians and give the ancestral tribes and other groups.
3. What is the importance of the names found among the Robeson County Indians?
4. Why do you believe that John White was satisfied to leave and believe that the colonist were still alive?
5. Locate the various groups on a map of North Carolina. Also locate these places of importance:

Roanoke Island	Lumbee River
Cape Lookout	Dan River
Cape Hatteras	Tar River
Roanoke River	Pamlico Sound
Cape Fear River	Albemarle Sound
Neuse River	

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V. Seek and Find

Characters and Places from the "Lost Colony"

John White	Roanoke Island
Ralph Lane	Manteo
Queen Elizabeth	Croatan
Sir Walter Raleigh	Wanchese
Ananias Dare	Lost Colony
Eleanor Dare	Carolina Coast
Virginia Dare	England

N E A I N I G R I V C O L O N O E
T Q W R T N A E N D L O S T C C L
A U L I T E K D E A T E A C O A I
O E E S H O N H R R S T S O O R Z
C R L O N A C T G E D N R L L I A
J C O A L E S E H C N A W O A N B
O L O S R I C C H A R M E N V I C
H R I G I N N R A H C I R Y L L O
N V I R C A R O L I N A C O A S T
E T I H W T O A E L I Z A B E T H
L R A L T E R T C N E E U Q D G Q
E B U L L E H A U N O W Z A N A U
A D A R A T E N G L A N D O N C E
N E A N N I S L A N T B O A X O I
O R T O E L I Z A B O T N Z Y M T
R A L P H Q U E N T O I P W O T O
E R A L E I G H U P A S S Y B O V
U R E T L A W R I S I R W A L V C

INDIANS OF NORTH CAROLINA EXTENDED LEARNING ACTIVITIES

I. Drama

Plan a play for the class. This could be done as a shadow play. Let one student, boy or girl narrate the story of John White's voyage while a group acts out the script. The script should be written out using one's own imagination of what life is like on a ship.

Organize a group, which will be called the Explorer's Committee. This committee might find out about early ships such as those used by Columbus and John White. Make models of these ships to be compared with ships of today.

Invite a representative from an Indian organization to speak to the class (LRDA, Tilte IV Indian Education, The Tuscarora Indian Organization, or The North Carolina Commission of Indian Affairs).

About half of the fifty states have Indian names. Have a Look-it-up Committee find out. Matching game with name of states, rivers and town, etc., to match with their meaning.

Pretend you are an Indian of another tribe. Tell where you live and some of the things you and your family do. Stress homes, clothing, tools, transportation, games, customs, arts and crafts. After class concludes projects, make murals, matching games, classifications activities according to categories listed.

II. Creative Writing

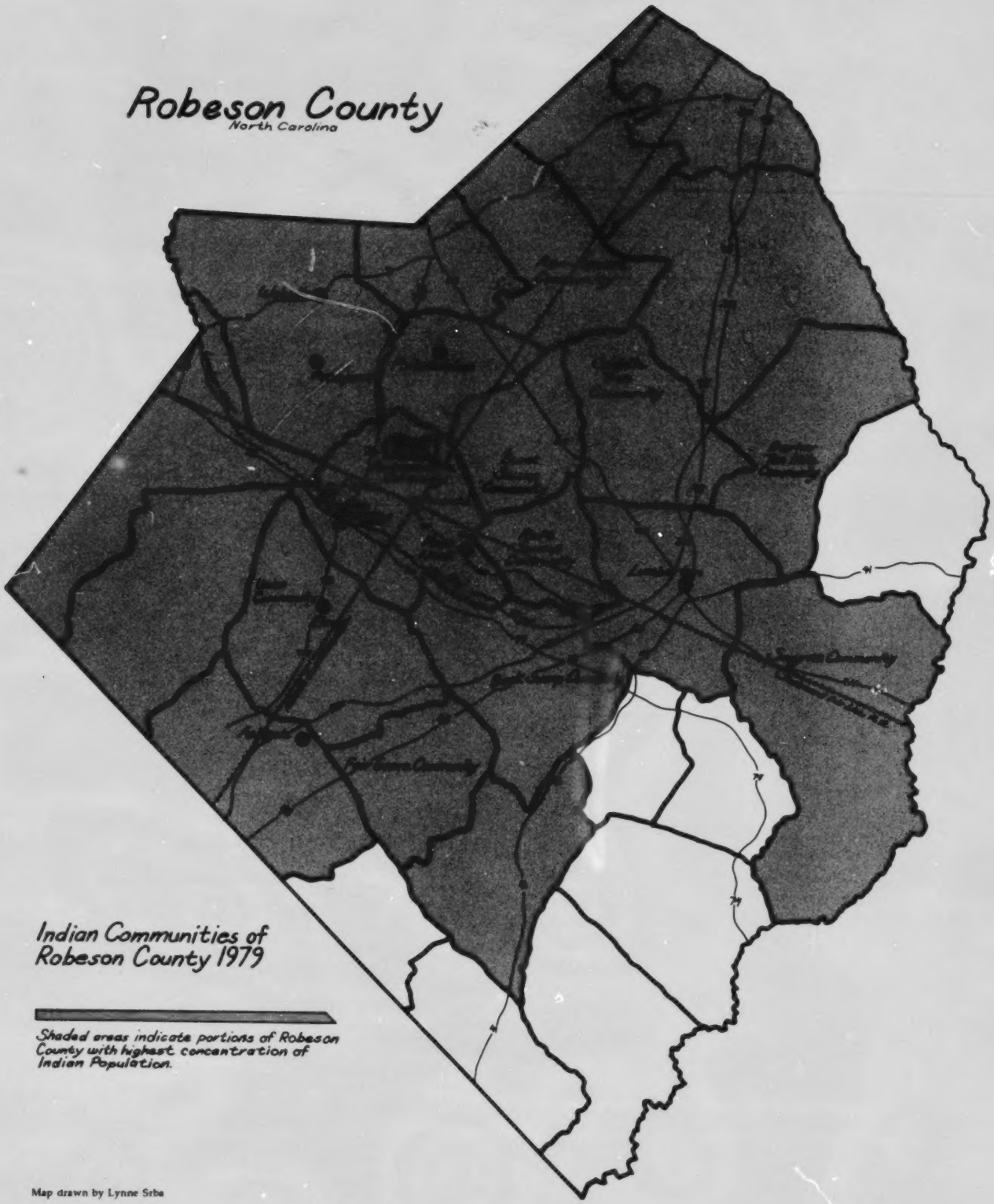
Write a group of words on the chalkboard which will suggest a story.

Example: Lost Colony, Lumbee River, Lumbee Indians

Each student has three minutes to begin a story, he then passes it to his neighbor. Continue until at least four have contributed to the story. All stories are returned to the original writer. He reads the story and decides if the class would enjoy hearing it. If so, he reads it aloud.

III. Footsteps From The Past

Each student writes about an imaginary day in the life of a child on the voyage with John White. Instead of writing on paper he draws the print of a shoe and writes his story on this. This idea could also be used for the future.


Robeson County
North Carolina
Indian Communities of
Robeson County 1979
Shaded areas indicate portions of Robeson County with highest concentration of Indian Population.
Map drawn by Lynne Srba

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IV. Topsy-Turvy Words

Divide the class into four teams. Select words from the unit and scramble them. Write the scrambled words on paper and put them into a bag. Select a captain from each team. Each captain will pick a word from the bag and write it on the chalkboard. The team which unscrambles ten words first wins the game.

V. Using A Map

A. Draw a map of Robeson County. On your map locate and label the following:
   1. The county seat
   2. Lumbee River
   3. Railroads

B. On a separate sheet of paper explain at least one important fact about each.

Draw a mural depicting John White's arrival on Roanoke Island, getting the Colony settled before leaving to return to England. The birth of Virginia Dare, White leaving to return to England. White's arrival three years later. The tree with the word Cro written on it, and his leaving in search of the Colony.

VI. ACTIVITY—Map Study of Robeson County

Materials – Map of Robeson County
Ruler (1ft.)
Pencil

Technique– Let students place the names of the (25) swamps located within Robeson County, river, and other features. (If the teacher should have others). Hopefully this activity will acquaint students with the locations of the above and give a better understanding as to why this area was chosen as a site to locate, by the Lumbee Indians.

Extending Activity– Major highways, railroads, and etc., may be included that led into the surrounding counties.

Procedure– Students should be given a list of the features. Symbols of each category should be discussed and decided upon. Work should be done individually. A guide map may be provided by the teacher.

VII. Using A Time-Line

A time line is useful to show events. For unit one the line begins at 1500-1730. Begin a time line for unit I to be completed in unit II.

Extended Activity – Make a panel drawing or representation of each event. Do a sequencing game.

Creative Writing – Students write poem, story, puppet show, book, etc. About event that interests him or her.

Using ice-cream sticks, tongue depressors, or other similar material make a model of Fort Raleigh.

Research Fort–find pictures. Extend to diorama–style with small authentic figures of people.

Role play inside Fort Raleigh.

CHRONOLOGICAL HISTORY OF NORTH CAROLINA

1524 Verrazona discovers North Carolina for France.

1526 Lucas de Ayllom attempted settlement in North Carolina on the Cape Fear.

1584 Sir Walter Raleigh sent Amadas and Barlowe to explore North Carolina and they discovered Roanoke Island. Return with Manteo and Vanchese.

1585 Raleigh sends Ralph Lane to settle a colony with 100 men. First Indian War between colonists and Wanchese tribe.

1587 Raleigh attempts second colony on Roanoke under John White with 117 men, women, and children. Virginia Dare born.

1588 White returns to England for supplies. England at war with Spain and he cannot return for three years.

1590 White returns to Roanoke and finds no one. He did find the word Croatoan carved on a tree, and also his belongings. The "Lost Colony."

1590-1607 Raleigh sent out "27 Expeditions" to look for the Lost Colony, but to no avail.

1608 Jamestown, Va. Found on the James River. Capt. John Smith governor.

1608 Capt. John Smith spoke of Indians in the Chowan Roanoke River area who dressed like Englishmen.

1613 William Strachey wrote of the Lost Colony when he was secretary of Jamestown. He said that they moved inland and lived 20 years, constructed two story houses with A-roofs. Was killed by Powhatan.

1660 Rev. Morgan Jones journeyed from Port Royal, S.C. to Albemarle and found Indians who spoke English in Robeson County area.

1670 John Lederer wandered over North Carolina and heard of Indians who wore beards from the

Cheraw Indians.

1709 John Lawson given two chickens by two friendly Indians, Enoe-Will (Coree) and the Bible, met blue-eyed Indians on Roanoke who told of their ancestors that came from Lost Colony.

1730's Scots Highlanders come to Robeson County and discovered Indians who did the following:

Ancestors wrote from a book; worshiped on Sundays; held brush arbor meetings and practiced Christianity; dressed English-style; wore beads; had European characteristics; said they were the descendants of the Lost Colony; had English first and last names.

1754 The Colonial Records of North Carolina, the governor's agent reports: "Drowning Creek (Lumbee River) on the head of Little Pee Dee, fifty families, a mixt crew, a lawless people, possessing the land without patent or paying any quit rents; shot a surveyor for coming to view vacant lands."

1812 At least eight Lumbees were enlisted in the War of 1812.

1830 The Congress of the United States passed the Indian Removal Act. The provisions of the act applied to all tribal Indians east of the Mississippi River.

1835 The Revised Constitution deprived all free persons of color from voting for members of the Senate or House of Commons, they were not entitled to an education, and they were denied the right to own firearms without special court permit.

1837 Charles Oxendine was found guilty of trespassing, assault and disturbing the peace. He was fined fifteen dollars, which he was unable to pay. The judge ruled that since he could not pay his fine, the sheriff of the county could hire him out to "any person who will pay the fine for his services for the shortest space of time." Oxendine, believing the law violated his rights as a free man and was unconstitutional appealed his case to the North Carolina. Supreme Court in the case of the STATE v. OXENDINE.

1840 North Carolina General Assembly passed a law which prohibited free non-whites from owning or carrying a weapon without having obtained a license.

1840 The first public school law was passed in North Carolina.

1853 The question of bearing arms eventually made its way to the North Carolina Supreme Court, in the case of the STATE v. NOEL LOCKLEAR.

1854 The General Assembly of North Carolina made it a criminal offense for Robeson County (Lumbee) Indians to marry outside their race.

.864 James P. Barnes, a postmaster and a minor Confederate official was killed on December 21. He lived enough to accuse William and Henry Berry Lowrie as his attackers.

865 March 3, began Robeson County's "reign of terror" with the killing of Henry Berry Lowrie's father, Allen and brother, William by the Home Guard. The Lowrie War begins.

1868 Henry Berry Lowrie and his followers were declared "Outlaws" by North Carolina's Republican Governor, W. W. Holden.

1868 The Constitution of 1868 restored a measure of political equality in the state; everyone who met the legal requirements was entitled to vote and hold office. It also provided for a public school for all children regardless of race.

1872 Henry Berry Lowrie, North Carolina's most hunted and feared man in its history mysteriously disappeared. (No one to this day really knows what happen to him.)

1874 The Lowrie War ends with the death of the last of the outlaws, Steve Lowrie in February, 1874.

1880 The first formal religious organization was begun by the Lumbee Baptists.

1885 The Indians of Robeson County were designated Croatan Indians. Their first official tribal name.

1887 The Croatan Normal School opened its doors with an enrollment of fifteen students.

1905 D. F. Lowry received the first diploma issued by the Croatan Normal School.

1911 The name Croatan Indians was changed to Indians of Robeson County.

1913 The name Indians of Robeson County was changed to Cherokee Indians of Robeson County.

1914 Indian Agent O. M. PcPherson was sent to Robeson and adjoining counties to investigate the condition and tribal rights of the Indians in these counties.

1923 "Old Main", the oldest building on the campus

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of Pembroke State University was completed.

1945 A group of Lumbee Indians went to the Governor and asked that the citizens be allowed to elect their officials in a democratic manner.

1953 Robeson County Indians designated Lumbee Indians by the North Carolina General Assembly.

1954 The United States Supreme Court decision outlawing segregation prompted the Trustees at Pembroke State College to remove all racial restrictions. Prior to this date, Pembroke College was the only four-year college for Indians in the Nation.

1956 Recognition of the Lumbee Indians by the United States Congress.

1958 Ku Klux Klan scheduled a rally near Maxton as a warning against "race-mixing."

1971 A Commission of Indian Affairs was established by the State Legislature.

1971 The first Indian-owned bank in the United States opened at Pembroke (Lumbee Bank).

1972 Eastern Carolina Indian Organization was organized by the Tuscarora Indians in Robeson County.

1973 "Old Main" was partially destroyed by a fire.

1974 "Double-Voting" was broken in Robeson County which allowed Indian people to have more representation on the County Board.

1977 Purnell Swett was appointed as the first Indian school superintendent in Robeson County.

VIII. Suggested Field Trips

1. Plan a field trip to participate in an Indian festival or pow wow in an Indian community.
2. Plan to attend one of the outdoor dramas during the summer months:
   - STRIKE AT THE WIND, Riverside Country Club Theatre, Pembroke, North Carolina
   - UNTO THESE HILLS, Qualla Boundary Reservation, Cherokee, North Carolina
   - LOST COLONY, Waterside Theatre, Manteo, North Carolina
3. Plan a field trip to visit nearby points of Indian interest:
   - Indian Museum of the Carolinas, Laurinburg, North Carolina
   - Town Creek Indian Mound, Mt. Gilead, North Carolina
   - Native American Rsource Center, Pembroke State University, Pembroke, North Carolina
   - Native American Library, Lumbee Regional Development Association, Pembroke, North Carolina

Land of the Lumber River Indians

Home Base of the Lowry Band

Distance: about 20 miles by railroad from Lumberton west to Shoe Heel

UNIT II
THE LIFE AND TIMES OF HENRY BERRY LOWRIE

OBJECTIVES

Goals

- To improve student's understanding of Henry Berry Lowrie's contribution to the survival of Robeson County Indians during the mid-nineteenth century;
- To provide insight into the social, political and economic circumstances which "forced" Henry and his followers into a life of violence;
- To instill confidence in the ability of Indians to survive and prosper despite suspicion, hostility and subjugation;
- To revitalize pride of race;
- To present Robeson County's Indian folk hero as a symbol of pride and manhood;
- To give some assurance to local Indian youth that their people have made an impact on the history of Robeson County, North Carolina, and the country.

Program Objectives

- To illustrate the circumstances which led to the "Decade of Violence" through discussion, map study, shared stories, oral and silent reading of content material, reports, field trips, and creative activities;
- To measure participants' grasp of content materials of utilization of the pre-post-test method of evaluation; and
- Provide extended learning experiences which will encourage creative expression and help to improve understanding of the significance of historical events.

Instructional Objectives

- To increase skills in reading, research, and oral communication;
- To foster an understanding of racial pride and illustrate ways of showing this pride in contemporary settings;
- To make participants aware of their racial group's contributions to history; and,
- To improve students' self concept through better understanding of self and the roots from which each has sprung.

Activities

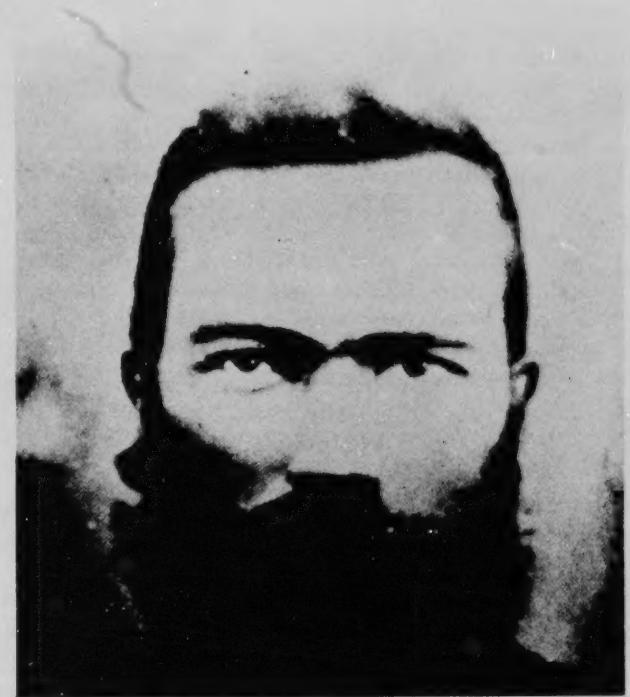
1. Before beginning the unit pre-test the students to determine how much they know about Henry Berry Lowrie and his band.
2. Have students share stories, they have heard about Henry.
3. Use maps to help students grasp the geographical features of Robeson County which helped make it possible for Henry and his band to survive as long as they did.
4. Utilize oral and silent reading of the content material.
5. Classroom discussions should be utilized to clarify such matters as what is legend and what is historical fact. The relative importance of specific incidents, the implications of the Lowrie wars.
6. Outside reading of articles, *To Die Game*, *The Only Land I Know*, old newspaper stories, etc. May be assigned and presented in report format.
7. Instructor may wish to encourage creative project such as scale models of buildings, paintings, sketches, etc.
8. Field trips to Lowrie Homesite, P.S.U. museum and "Strike at the Wind."

THE LIFE AND TIMES OF HENRY BERRY LOWRIE

The years of 1864-1874 have become known in Robeson County history as the "Decade of Violence," the "Henry Berry Lowrie Era" and the "Indian Strikes Back." As for a fitting title, it would be hard to label those ten years, but it can be noted that all the above titles are appropriate. This was a troublesome time in which Henry Berry Lowrie and others struck out against the social order of the South and against the laws of Robeson County.

To say where it began is difficult. Some historians say it began when Columbus discovered America. It is hard to give a specific date to the beginning, but the North Carolina law of 1840 prohibiting all free people of color from owning a gun, did more to cause hostilities than anything previous. This law took guns away from all free Indians and Blacks in North Carolina. Anyone found with a gun could be arrested and sent to prison, or fined. This law was not the only problem for Indians but a lop-sided court system also presented great problems. Noel Locklear was arrested in the 1850's for owning a weapon and his case went to the highest court in North Carolina, the North Carolina Supreme Court. He was found guilty and punished by fine. Many local court leaders used the laws to take land from unruly Indians, as in the case of Charles Oxendine who was fined $1,500 for assault on Alfred Lowry, but Oxendine fought back and the case was finally dropped.

The final step that led to violence was the coming of the Civil War. It was during this time that many hatreds surfaced. With the young men away fighting, the local people formed a Home Guard to protect the people and to keep law and order. This Home Guard caused more hatred than any other thing in county history.



Henry Berry Lowry-

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In the latter stages of the Civil War, when General Sherman was on his famous "march to the sea" the South and Robeson County found itself faced with future defeat at the hands of the Yankees.

This same period found many so-called convicts living in the swamps of Robeson County. During the war, many of Robeson County's young Indians and Blacks found themselves prisoners, for no reason. Sent off to Fort Fisher below Wilmington to help build the fort. These young men would usually escape and return to Robeson to live in the swamps. Others in the county would hide out in the swamps to keep from being taken by the Home Guard and sent to Fort Fisher.

All of these situations led to the beginning of violence in Robeson County but the final incidents that led to violence and bloodshed were the murders of James P. Barnes, Brant Harris (the leader of the Home Guard), and Allen and William Lowrie, the father and eldest brother of Henry Berry.

James P. Barnes was murdered in 1864 by two men while on his way to the Clay Valley Post Office. The two men walked up to him and shot him in the face. Barnes was supposed to have lived long enough to tell that William and Henry Berry Lowrie shot him. Their reason was supposed to have been in defense of their family's pride. Barnes had accused the Lowrie boys of stealing his hogs and threatened to kill any of them that came on his land again.

James Brantly Harris, the big 230 pound man, was the next to die, but not before several of the Lowries were killed. Harris had been put in charge of the Scuffletown area by the Home Guard to keep the peace, but because of his reputation of liking Indian women and being conscription officer for the CSA, Harris was hated by many. In late 1864, Brant Harris got into an argument with a Lowrie boy over his girlfriend, and the boy threatened to kill Harris. Undoubtly afraid of the reputation of the Lowries, Harris set an ambush to kill the boy, but killed Jarman, the 15 year old brother of the boy. Jarman Lowrie died because of Harris' fear, but the local authorities set Harris free due to lack of evidence. Now Harris became more fearful of Lowrie's vengeance and began to protect himself in any way he could. He heard of the return of Jarman's brothers from Fort Fisher. Harris was responsible for sending them there. Fearful that they would try to get even, Harris got the Home Guard together and went to capture the boys. They were taken and tied together, hand and foot, and placed on a wagon. Harris released the Home Guard and took the boys himself to Moss Neck. When they arrived at the depot, the boys had been killed. Harris claimed they had attacked him. Again the law set him free, but in January 1865 Harris, while riding with a young Indian lady, was shot and killed by a barrage of bullets.

The deaths of these two men only made matters worse. The final blow was that to start the years of bloodshed came on March 3, 1865. It was on this day that the Home Guard gathered up the Lowrie families and took them to Robert McKenzie's plantation. Following mock trials and interrogation of the Lowries, the Home Guard took Allen and William Lowrie to the old Lowrie home. They were shot and buried in a shallow grave. Legend has it that Henry Berry witnessed the murders from the woods around the house. Later when the bodies were properly buried, he swore to kill every man that was responsible. Whether this is true is not known, but we do know that following this, Henry Berry and his gang began a war upon the responsible parties. Before it was over, some thirty men on both sides would die and Henry Berry would disappear.

One of the first to die was ex-sheriff Ruben King. He was killed by George Applewhite while he and Henry Berry were fighting. Shot on the same night was a guest of King's, S. E. Ward. He was shot by John Dial after Applewhite had shot King. Following this 1869 murder, there were many others who fell to the bullets of time.

Prior to 1869 Henry Berry had been harassed to the point of bloodshed by the local authorities. In 1865 at the wedding of Henry Berry and Rhoda Strong, the Home Guard rushed in and arrested Henry Berry. Not wanting to see any of the women hurt, he gave himself up and was taken to jail in Lumberton. Later he was taken to the new Columbus County jail in Whiteville. He was first man to escape from that jail. Again in 1868 he was jailed, this time upon the approval of the new Governor W. W. Holden. Both agreed to let Henry Berry stand trial so his innocence would be known. This never materialized because of a rumor that the people of Lumberton were going to hang him. Upon hearing this, Henry Berry produced a revolver and a knife and once again escaped jail. Now he had stepped beyond the help of the law and could only live and fight as a fugitive.

People throughout the county were involved and Henry Berry became somewhat of a "Robinhood" to his people. It seemed that when he was needed he ap-

THOMAS LOWERY.

CALVIN OXENDINE.

HENDERSON OXENDINE.

GEORGE APPLEWHITE.

peared, or when food was needed it was always provided. Many people contend that many of the murders were not committed by Henry Berry or his gang, but by someone who saw an opportunity to get even. Local historians attribute the following deaths to Lowrie and his gang:

(1) Owen C. Norment, killed by an unknown assailant on March 19, 1870. Norment had been in hot pursuit of the Lowrie band, and his wife, among others, always attributed his death to the Lowries.
(2) Stephen Davis killed in October, 1870, at a brandy still.
(3) John Saunders, a Boston detective who had come to Robeson County to lead the band into a trap, was killed in November, 1870, after the Lowries discovered his plot.
(4) Giles Inman and Roderick Thompson killed in 1871 while in pursuit of the bandits. Henry Berry always said that he hated the death of 18 year old Inman.
(5) John Taylor who had aroused the hatred of Henry Berry by killing John Saunders, was killed in 1871 only 200 yards from an army detachment.

These and others lost their lives because of local problems of the Civil War and Reconstruction and for the revenge of the Lowrie family.

Not only were these people murdered, but most all of the gang was finally killed. They died at different times and in different ways:

(1) Zack McLaughlin was killed in 1870 by Henry Biggs while they were out drinking and carousing.Zack had told Biggs that he would kill him if he did not join the gang, so fearing for his life, Biggs took a gun off Zack while he was asleep and shot and killed him.
(2) Henderson Oxendine was the only member to die by hanging. He was hanged publicly in Lumberton on March 17, 1871, while his brother Calvin was being tried and freed for the murder of Sheriff Reuben King.
(3) Boss Strong was killed by Donahue McQueen at his brother's house while lying on the floor in front of the fireplace. Boss's body was never found, but he did die at the hands of McQueen.
(4) William Chavis left the county after being declared an outlaw.
(5) John Dial, who like Boss Strong was only fourteen when he joined the gang, turned state's evidence and was freed. He is the only one who lived to an old age.
(6) Tom Lowrie was killed July, 1872, by a company of men led by Robert Evander Wishart. Tom was getting ready to attend a political rally when he and a friend were ambushed. Some $6,200 was collected as ransom upon his death.
(7) Andrew Strong was killed by William Wilson at Christmas in 1872. Wilson caught Andrew off guard and slipped up behind him and shot him to death. Wilson collected the reward and left the county.
(8) Steve Lowrie was the last one to die. He was caught at a liquor wagon by three men who slipped up on him and shot and killed him. His death in 1874 ended the Lowrie Era.
(9) George Applewhite was pardoned under the Amnesty Act of 1873 and lived out his life.
(10) Henry Berry Lowrie was the only one for whom history cannot account. There are many stories about his disappearance and no one really knows the truth. He was last seen in 1872 after robbing the Courthouse in Lumberton of some $20,000. He left his wife and three children behind, then vanished into the legend which he has become. Some say he was shot accidentally and buried; others contend that he was shot and killed by a cousin; still others say he went to Mexico. The stories go on and on. It is known that the bounty in excess of $12,000 wasn't collected. No one has to this day discovered a marked grave.

Indian historian, Adolph L. Dial, contends that Henry Berry died and was buried in an unmarked grave:

Henry Berry Lowrie, where are you?
Sleeping in an unknown grave
Does the grass grow above your breast,
Or do dark waters flow
With secret sounds through your bones
That will confuse mankind
Until the end of time.
From everlasting to everlasting
You are the hero of a people.
Keep your secrets as you sleep-
That is part of your greatness.

—Adolph L. Dial

The decade of Henry Berry was from 1864 to 1874. Yet, the era of this man goes on and on, in the hearts

and minds of Indian people. His greatness appears to have only begun!

EVALUATION

I. Identify:

Robert McKenzie	Owen Norment
Henry Berry Lowrie	Rueben King
Steve Lowrie	John Dial
Tom Lowrie	George Applewhite
William Lowrie	James Brantly Harris
Allen Lowrie	Gen. William T. Sherman

II. Questions:

1. Why is Henry Berry considered a "Robin Hood"?
2. Who were the first and last members of the gang to die?
3. Name the three members who died of old age?
4. What happened to Henry Berry Lowrie?
5. Describe the execution of Allen and William Lowrie?

III. Research:

1. Find the names of Henry Berry's wife and children.
2. Name four titles of books that have been written about Lumbee history.
3. Find the names of the old towns that were in Robeson County during 1864-1874.
4. Name five other people killed by Henry Berry's gang.
5. What was Henry's other brother's name? His mother's name?

IV. Short answer:

1. Name four members of Henry Berry's gang
2. Who was killed on March 3, 1865 and why?
3. Give the reasons why Henry Berry struck back
4. Why was Brant Harris killed?
5. What three jails did Henry Berry escape from?
6. Name three people the gang was actually responsible for killing?

V. Give the events that occurred on these dates:

10-1492
3-3-1865
1840
1864
1-1865
12-1865
1868
1869
1872

VI. Matching:

"King of Scuffletown"	____ "Queen of Scuffletown"
Allen Lowrie	____ Cured meat is stored here
William Lowrie	____ A group of local citizen maintaining law and order
Smokehouse	____ Soldiers of the North
Union Soldiers	____ Henry's brother killed by the Home Guard
Rhoda Strong	____ Henry's father killed by the Home Guard
	____ Henry Berry Lowrie

VII. Questions:

1. Why were William and Allen Lowrie shot?
2. Why is Henry Berry Lowrie important in Indian History?
3. Name the Lowrie Gang.
4. How much was the reward for Henry Berry Lowrie?

VIII. True or False Questions:

1. Henry Berry disappeared in 1875.
2. Henry Berry was never married.
3. The Lowrie War was fought because the Indians of Robeson County refused to be removed from their homeland, and placed on reservations in the West.
4. Boss Strong, a member of the Lowrie gang was known as "The King of Scuffletown."
5. Allen and William Lowrie were killed by the Home Guard in 1863.
6. Lumbee Indians were forced to work on defensive outpost at Wilmington during the Civil War.

EXTENDED LEARNING ACTIVITIES

1. BULLETIN BOARD IDEA

The First Organized Indian Band

Henry Berry Lowry
George Applewhite
Thomas Lowry
Calvin Oxendine
Henderson Oxendine

2. SEEK AND FIND

Characters from H. B. Lowrie Story

Robert McKenzie	Owen Norment
Henry Berry	John Dial
Steve Lowrie	George Apple
Tom ———	James Brantly Harris
William ———	Gen. Sherman
Allen ———	

E L A I D A V T F G C E R R Y J O
G L L B C C B X I W I L L I A M A
R C L U W U V W H S O N R O B T H
O I E L O W R I E K E L F W O T N
E J N L Z I T E C I L D I J M E E
G E O R G E T J B H N D T O M S I
E T C J O O V A R A Y R R H Y H Z
A I A B U C M M A R I N E N L E N
B H J V G L O E N R X O B D L R E
O W M L N P T S T I C O M I I M K
T E T G O T A B L S J O V A S A C
C L U M B N F T Y P T O L L I N M
O P O E M E N G A N G E X E T N T
M P N A C M O I H D H O V H T E R
B A X J V R U B E N K P P E D G E
T U B O C O T O N S S I H Y H W B
O O W E N N R A R R I C N W T O O
U V T W B E R R Y O N U T G G T R

ROLE PLAY

3. THE MARRIAGE OF HENRY B. AND RHODA

I. Year 1865 (Summer)
In the yard of Henry's Parents

Characters Present
A. Henry
B. Rhoda
C. Minister (Hector McLean)
D. Mama Cumbo Lowrie
E. Friends of both families

4. DEBATE—HERO OR OUTLAW

1. Select a chairman and four students for the debating team
2. Decide with the children which side each speaker will debate
3. Determine the order of the presentation and how much time each person may take
4. Debate the issue
5. Allow students to decide which team best proved their point.

5. STUMP THE PANEL

Six students are selected for a panel. They should sit with their backs to the chalkboard. One child is chosen to "sign in" by writing the name of one person from the background reading The Life And Time of Henry Berry. When the other members have read the name erase it.

Each member of the panel is permitted to ask one question. After the sixth question, each member may have one guess. If the person has not been identified, each person may have one more guess. If they do not guess the right person, the panel has been "stumped" and a new panel is selected.

6. MUSICAL INSPIRATION

Play the record "Strike At The Wind." Allow the students to discuss the feelings and word pictures evoked. Then let them write poems and stories about the music or their reaction to it.

7. GRAB-BAG STORIES

This activity may be used with origins of the Robeson County Indians or The Life and Time Of Henry Berry Lowry.

Give each child four strips of paper. On one he writes a place; on the second a time; on the third and fourth he describes two characters.

Place the strip in three bags labeled who, when, and where. Each child draws a slip from the when and where. And two from the who. Let them write a story using this information.

8. LIFE AND TIMES OF HENRY BERRY

Plan a field trip to Lumberton Courthouse to witness an actual court trial. Later discuss how cases are tried today compared to the mock trial of Allen and William Lowry.

Extended Activity—Bulletin Board

THE EXECUTION OF HENDERSON OXENDINE

PROCEDURE

Many people are involved in decision-making when a courtroom trial is conducted. Stage a mock trial of the courtroom trial of Henderson Oxendine. There are no special materials needed. The room is set up in the following manner:

BAILIFF - - - - JUDGE WITNESS STAND JURY

DEFENSE
CLIENT - - - - LAWYER

PROSECUTION
CLIENT - - - - LAWYER

1. Fourteen pupils are chosen from the class to be courtroom officials. One becomes the judge, one the bailiff, and the other 12 jurors. Two extra pupils are chosen as alternate jurors.
2. The remainder of the class is divided into two groups. Group I represents the person calling for the trial (the state's attorney). One person from this group becomes the prosecuting attorney, and the rest are witnesses. Group II has a defense attorney, Henderson Oxendine, the accused and the rest of the group witnesses.
3. The two groups discuss what happened. Keep the group from making it too complicated.
4. The two groups are now given 10 minutes to discuss why each person is a witness and what part they will play in the trial.
5. The trial is begun. The lawyer from Group I calls each of his witnesses first. Each takes the oath and is questioned by both lawyers. Three minutes are given for each witness they question.
6. Group II lawyer calls forth his witnesses, same procedure follows.
7. At the end of the questioning, each lawyer gives a summation speech (limited to two minutes).
8. Verdict is given, sentence is passed by the judge if he is found guilty; if innocent, case dismissed.

FOLLOW-UP

Question class as to how they reached the verdict.

9. GAME

Discover Henry Berry's Whereabouts

Teacher—the game, "Discover Henry Berry's Whereabouts" can be placed on a piece of cardboard so that it may be used as a table game. The instructions for playing are also included.

10. DISCOVER HENRY BERRY'S WHEREABOUTS

Objectives

To follow one of the four trails to discover where Henry Berry disappeared, too. Each player must select a route to follow.

Strategies

Each player must begin from the starting box and move forward each turn. The number of spaces to move must be determined by using a pencil or pointer, closing your eyes, and putting the pointer down on the counter box. After selecting a number the player then moves his marker ahead that number of spaces. The player will then perform the act stated at each space stopped upon.

Safe Stops: No act will be performed but a player may once per game remain there instead of advancing.

Revenge Stop: When a player stops on a "Revenge" space he may take revenge on one other player. Three things are allowed:

1. Have the player back up four spaces,
2. Have the player back up to the nearest "Safe" space,
3. Have the player go to jail.

"Revenge is not allowed to be taken on a player more than twice.

Jail: Anytime a player is sent to "Jail" he must place his marker on the "Old Jail." The player must remain there until he scores a six. He may then come out and place his marker on "free" space. He can not advance until his next turn.

Winner

The first player to cross over the border line and discovers the "whereabouts" of Henry Berry is the winner. One winner per game. *(see next page)*

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Discover Henry Berry's Whereabouts

1864

1874

Accidental Death	Mexico With Union Army	Canada	Florida
Disappear Lose Two Turns	Disappear Lose Two Turns	Disappear Lose Two Turns	Disappear Lose Two Turns
Visit Rhoda And Children Rest One Turn	Visit Rhoda And Children Rest One Turn	Visit Rhoda And Children Rest One Turn	Visit Rhoda And Children Rest One Turn
Safe	**Safe**	**Safe**	**Safe**
Safe	**Safe**	Snowstorm Strands You Lose A Turn	Swamp Ahead Stop To Rest Lose A Turn
Ammunition Out—Hide Out Lose A Turn	Revenge	Revenge	Revenge
Revenge	Conference With Gov. Holden Lose A Turn	**Safe**	**Safe**
Devil's Den Hide Out One Turn (Lose)	**Safe**	**Safe**	Devil's Den Hide Out One Turn (Lose)
Safe	Devil's Den Hide Out One Turn (Lose)	Devil's Den Hide Out One Turn (Lose)	★ GO TO JAIL ★
★ GO TO JAIL ★	**Safe**	**Safe**	**Safe**
Safe	**Safe**	★ GO TO JAIL ★	**Safe**
Safe	Jail Break Run Ahead Three Spaces	**Safe**	Jail Break Run Ahead Three Spaces

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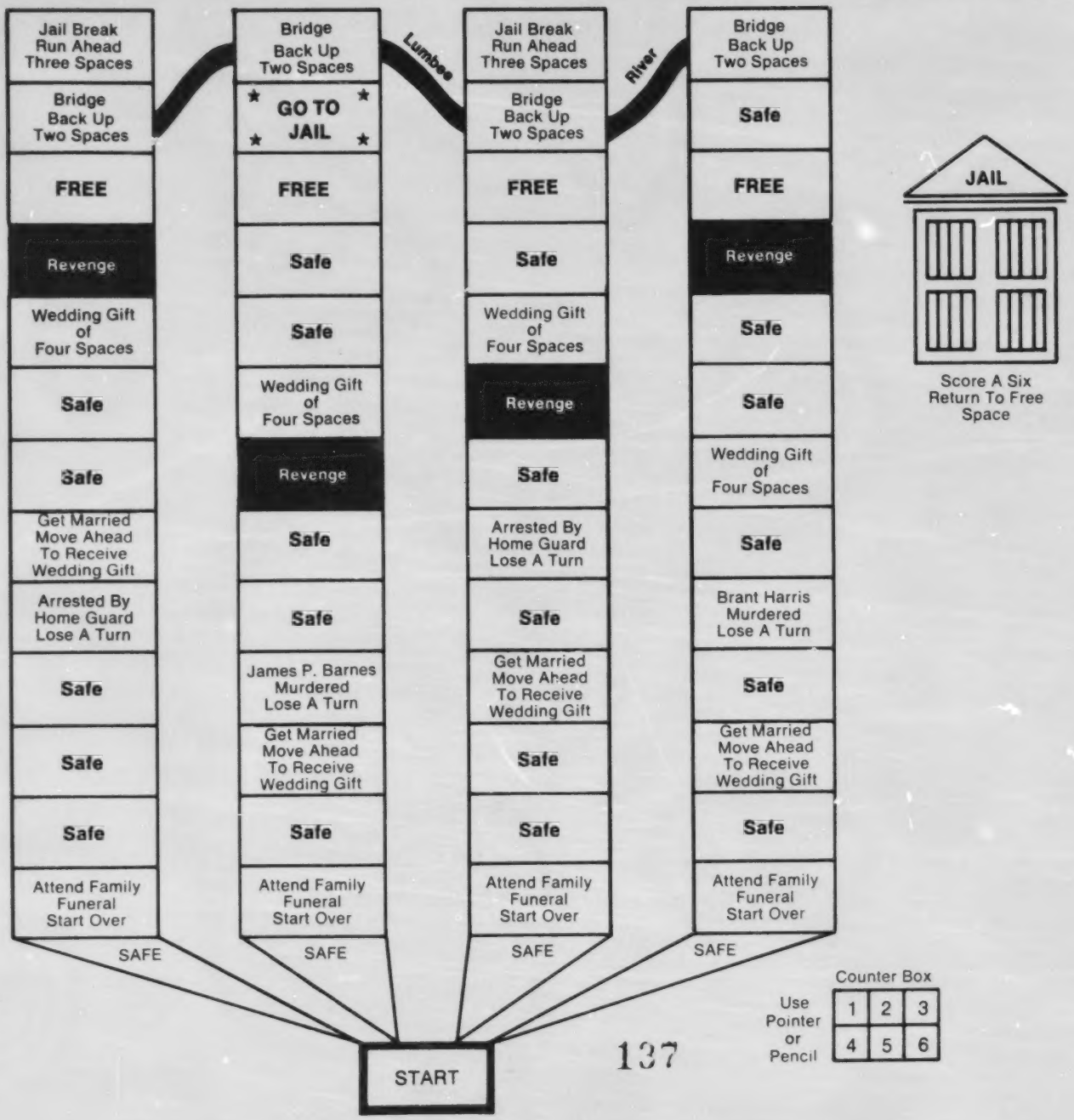

Jail Break
Run Ahead
Three Spaces
Bridge
Back Up
Two Spaces
FREE
Revenge
Wedding Gift
of
Four Spaces
Safe
Safe
Get Married
Move Ahead
To Receive
Wedding Gift
Arrested By
Home Guard
Lose A Turn
Safe
Safe
Attend Family
Funeral
Start Over
SAFE
Bridge
Back Up
Two Spaces
GO TO
JAIL
FREE
Safe
Safe
Wedding Gift
of
Four Spaces
Revenge
Safe
James P. Barnes
Murdered
Lose A Turn
Get Married
Move Ahead
To Receive
Wedding Gift
Safe
Safe
Attend Family
Funeral
Start Over
SAFE
Lumbee
Jail Break
Run Ahead
Three Spaces
Bridge
Back Up
Two Spaces
FREE
Safe
Wedding Gift
of
Four Spaces
Revenge
Safe
Arrested By
Home Guard
Lose A Turn
Safe
Get Married
Move Ahead
To Receive
Wedding Gift
Safe
Safe
Attend Family
Funeral
Start Over
SAFE
River
Bridge
Back Up
Two Spaces
Safe
FREE
Revenge
Safe
Safe
Wedding Gift
of
Four Spaces
Safe
Brant Harris
Murdered
Lose A Turn
Safe
Get Married
Move Ahead
To Receive
Wedding Gift
Safe
Attend Family
Funeral
Start Over
SAFE
START
JAIL
Score A Six
Return To Free
Space
Counter Box
Use
Pointer
or
Pencil
1
2
3
4
5
6

Evaluation Answer Key

UNIT—KINDERGARTEN—INDIAN FAMILIES

VI. EVALUATION

1. Who are the members of most Indian families?
   Father, Mother, Sister, Brother
2. What were the roles or duties of the Indian father of long ago?
   Indian fathers of long ago taught their sons the skills of hunting, fishing and providing for the family.
3. What was the role of the Indian mother? the Indian children? the Indian grandparents?
   Women were responsible for matters around the home. They gathered and prepared food and took care of the children and the home.
   Indian girls helped their mothers with the duties of cooking and preserving food. Sometimes the boys were allowed to make hunting trips and were taught how to hunt and fish for food.
   Grandparents taught the children what rules they had to follow and how to treat people, animals and other things in their environment.
4. Why do you think it is important to have a grandparent as a member of a family?
   The grandparents were great story-tellers. Their stories held a lot of wisdom.
5. Why do you think it is important for any child, Indian or non-Indian, to obey and respect his parents and grandparents?
   Parents and Grandparents are very important and should be respected by children.
6. What were some of the skills Indian fathers of long ago taught their sons? Why do you think these were importnat skills for young Indian boys?
   Indian fathers taught their sons to hunt, fish and provide for the family.

UNIT—FIRST GRADE—HOW THE INDIANS LIVED

VI. Evaluation

Answer the following questions "yes" or "no"

1. The Lumbee Indians live along the Lumbee River. *Yes*
2. The Lumbee Indians build their homes from wood. *Yes*
3. The Lumbee Indians are farmers. *Yes*

Complete the following statements

1. The Lumbee Indians live in *Robeson* County.
2. They grow *corn, beans* and *tobacco.*

FOODS INDIANS EAT

C	N	B	S	P	U	M	P	K	I	N	P	B
O	T	V	Q	M	F	O	T	P	H	O	X	W
R	I	O	U	V	I	T	O	E	O	S	B	T
N	A	P	A	Q	S	R	H	P	G	S	O	R
C	D	Q	S	R	H	T	A	P	F	U	I	U
O	E	U	H	M	E	O	T	E	C	M	B	P
W	E	A	C	O	L	L	A	R	D	S	B	P
S	R	I	C	H	I	C	K	E	N	W	A	P
J	E	L	L	Y	A	O	J	A	M	K	K	X
A	B	E	A	N	S	A	N	O	Q	H	O	G
P	O	T	A	T	O	E	S	X	I	P	N	R
S	U	P	R	Y	T	O	M	A	T	O	E	S

corn, squash, beans, pumpkin, possum, quail, deer, potatoes, fish, jelly, jam, hog, cow, chicken, collards, pepper, tomatoes

CLOTHING OF THE EARLY INDIANS

B	C	E	B	R	E	E	C	H	C	L	O	T	H	S	X	Y	Z
M	A	D	C	L	O	A	K	S	T	Y	W	D	W	V	R	X	T
O	P	S	L	L	E	H	S	K	C	X	Y	E	S	X	M	A	C
C	E	R	A	C	C	O	O	N	S	K	I	N	F	Y	M	I	L
C	A	R	L	S	M	U	S	L	I	N	I	R	N	Z	P	K	E
A	F	A	X	H	F	F	S	X	T	N	S	R	E	E	D	E	N
S	A	E	Y	E	L	E	A	E	W	T	K	I	O	R	P	C	N
I	N	B	T	L	O	E	C	B	M	C	I	N	P	S	U	C	A
N	E	C	E	L	U	D	K	Y	N	E	N	K	Q	T	R	O	L
S	L	M	E	S	R	S	A	C	K	S	B	S	F	R	U	P	F

breechcloths, moccasins, cloaks, deerskin, pearls, shells, raccoon skin, muslin, flannel, flour sacks, feed sacks

UNIT—SECOND GRADE—CUSTOMS, TRADITIONS AND SUPERSTITIONS

Unit—Second Grade
Customs, Traditions and Superstitions

VIII. Evaluation

I. Answer the following questions

A. What was Henry Berry's father and mother's name? *Allen and Mary Lowrie*

B. Who was Henry Berry Lowrie's wife? *Rhoda Strong*

C. How many children were in Henry Berry's family? *10*

D. What River did they live close to? *Lumbee River/Lumber River*

E. What were 2 things Henry Berry and his group of men did? *Fought for justice, and helped the poor and needy*

F. How many men were in his gang? *12*

G. What was Henry Berry Lowrie's brother's name who was shot? *William Lowrie*

II. Unscramble the following words to make complete words.

A. Ndiani	*Indian*
B. Verir	*River*
C. Rdoah	*Rhoda*
D. Sffuclewnot	*Scuffletown*
E. Pbroemke	*Pembroke*
F. Kllied	*Killed*
G. rasveg	*savage*
H. Hnrey Brrey Lworie	*Henry Berry Lowrie*

III. Fill in the blanks

Henry was married to *Rhoda Strong*
They had *3* children
He lived near *Lumbee/Lumber* river
He formed a group of *men*
His *father* and brother were killed

Seek and Find

HOG KILLING

H	V	S	A	U	S	A	G	E	A	D	E	I	X	S
O	B	W	C	R	A	C	K	L	I	N	G	S	L	R
G	C	K	S	A	G	E	P	O	O	H	A	M	T	E
K	I	L	L	I	N	G	X	U	N	C	A	K	E	D
M	L	U	F	L	E	T	E	I	H	B	F	Z	S	L
L	I	X	A	I	A	K	E	O	O	C	W	P	T	U
A	R	D	D	V	E	R	S	S	N	U	D	X	Q	O
M	I	D	D	L	I	N	G	S	P	T	O	R	S	H
C	H	I	T	T	E	R	L	I	N	G	S	P	W	S

hog killing, sausage, chitterlings, sage, livers, cracklings, lard, cake, ham, shoulders, middlings

1. What kind of soap was made by the Lumbee women? *Lye soap*
2. When did all the neighborhood families get together for tobacco tying? *At night*
3. What was fodder used for? *To feed horses and mules*
4. Where was cured meat stored? *In the smokehouse*
5. Who helps the family during death? *Neighbors*
6. If an ear of red corn was found during 'corn shucking,' what did this mean? *The finder could kiss the girl of his choice*
7. Why did women have quilting parties? *For social gatherings and to make bed covering for cold weather*
8. Why was scalding water used during hog killings? *To make it easier to get the hair off*
9. What 3 places can you shoot a hog to kill it? *Back of the head, between the eyes, jugular vein*

UNIT—Third Grade—
Community and Government

IV—Evaluation

IV. UNIT EVALUATION

Community and Government—Questions for discussion

1. What is a community? *A place where many people live*
2. Do the Lumbees live on a reservation? *No*
3. What is the central community of the Lumbee people? *Pembroke*
4. What river do the Lumbee Indians live near by? *Lumbee/Lumber River*
5. What is a setting up? *When neighbors visit a family who has a death*
6. Do Indians ever have setting ups today? *Yes, but they are not usually held in the family's home*

Complete the following sentences

1. The Lumbees made a living by *farming.*
2. *Religion* influenced the lives of the Lumbee.
3. Farmers are not able to pay minimum *wages.*
4. *Death* brings more people together, more than any other thing.
5. Children did not misbehave in *church* or *school.*

Mark True or False

T 1. The father is the head of the house.
F 2. Children did not follow rules.
T 3. If a child was spanked at school, he was spanked when he got home.
T 4. Pembroke has an Indian mayor.
F 5. Pembroke is not important for the Lumbee Indians.

Note: Teacher can make other tests whenever materials are introduced on other tribes. . . .

ESSAY QUESTIONS

1. Explain the relationship of the Lost Colonists and the Indians in Eastern North Carolina.
   Thought Question: Students answers may vary.
2. List the name changes of the Robeson County Indians.
   1885 Croatan Indians
   1911 Indians of Robeson County
   1913 Cherokee Indians of Robeson County
   1953 Lumbee Indians
3. Explain the terms reservation and non-reservated. Give an example of each.
   Reservation—Land that is set aside by the government for Indians.
   Non-Reservated—Indians that own their own land and do not live on land given to them by the government.
   Examples: Lumbee, Tuscarora, Haliwa, Coharie, Waccamaw Siouan—these tribes are non-reservated. Cherokee Indians in western North Carolina are the only reservated group in North Carolina.

UNIT—Fourth/Fifth Grade—
North Carolina's Indian Heritage

IX—Evaluation

MATCHING

A. Sir Walter Raleigh
B. John White
C. Virginia Dare
D. CRO
E. Outer Banks
F. Hamilton MacMillan
G. Lumbee
H. Reservation
I. Qualla Boundary Reservation

I Land of the Cherokee Indians
C First English Child born in America
A First Englishman to attempt to plant an English colony in America
D Letters John White found carved on a tree
F A state representative and friend of Robeson County Indians
H Land that is given to the Indians by the government
E Sometimes called the "Graveyard of the Atlantic"
G Their name comes from the Lumber River

FILL IN THE BLANK

1. Most of the Indians live in *Robeson* County.
2. The Lumbee Indians central community is *Pembroke.*
3. Indians in eastern North Carolina have never been placed on a *reservation.*
4. The only reservated tribe in North Carolina are the *Cherokee.*

5. The Cherokee live on the *Qualla Boundary Reservation.*
6. Many historians believe the Lumbee are descendents of the *Lost Colony.*
7. The Lumbee are the largest *tribe* in North Carolina.
8. The Lumbee own their own land, and excel as *farmers.*

VOCABULARY:

"victuals"
ambition
establish
council
"secret token"
destination
descendants
pageant-drama
approximately

IDENTIFICATION:

John White
Grenville
Manteo
Wanchese
Virginia Dare
Sir Watler Raleigh
Hamilton MacMillan

Sir Walter Raleigh

I. INDIAN TRIBES IN NORTH CAROLINA

LOCATION—FIND THESE ON A NORTH CAROLINA MAP (list the major tribes in these counties)

Robeson County
Cumberland County
Guilford County
Sampson County
Columbus County
Bladen County
Warren County
Halifax County
Jackson County
Swain County
Graham County
Mecklenberg County

TRUE OR FALSE

T 1. The first English Colonists came to the new New World to establish a colony on land granted to Sir Walter Raleigh from Queen Elizabeth I.

T 2. Roanoke Island was the birthplace of Chief Manteo of the Hatteras Tribe.

T 3. CRO was found carved on a tree when Governor White returned from England, and it was presumed that the Colonists left Roanoke to join the Hatteras Indians in Croatan.

T 4. There are five (5) major Indian tribes in North Carolina today.

T 5. It is not known how long the Coharie have lived in Sampson County, but legend is that they migrated there from the home of the Coree Indians who originally lived on Cape Hatteras.

T 6. John Lawson has been acclaimed as the "first North Carolina historian" and is well known for his descriptions of Indians in Lawson's *History of North Carolina.*

F 7. All Indians in North Carolina are descendents of John White's Lost Colony.

F 8. The Haliwa of Halifax and Warren Counties trace their lineage to the great Tuscarora who migrated from North Carolina in the 1700's to their present location in upstate New York.

T 9. The Waccamaw-Siouan are believed to be descendents of the Waccamaw Siouan Nation which occupied land in South Carolina in the 1700's, some of whom migrated to the Cape Fear River swamps in North Carolina.

T 10. The Waccamaw-Siouan are named so because they once owned land and occupied the area now known as Lake Waccamaw.

T 11. The Cherokee were one of the Five Civilized Tribes.

T 12. The Cherokee were a progressive people who developed a democratic form of government as early as 1700.

T 13. The removal of the Cherokee to Oklahoma was under the auspices of the Indian Removal Act of 1830.

T 14. The Lumbee have historically considered themselves as descendents of John White's Lost Colony, and their names, language, and culture have been studied as circumstantial evidence to support this theory.

T 15. The Lumbee practice less traditional Indian culture than other Indian groups in North Carolina.

T 16. The Person County Indians are a small group whose community is located partly in North Carolina and partly in Virginia.

COMPLETE THE FOLLOWING SENTENCES.

1. Most of the Indians in North Carolina have a system of *tribal* government.
2. The Tribal Council is the *governing* body which represents the tribal Indians.
3. The *Chief* and the *Vice-Chief* are the principal officers of the Council.
4. The federal agency responsible for federal assistance to Indians is the *Bureau of Indian Affairs.*
5. The *Cherokee* is the only Indian group in North Carolina that has a federal trust relationship with the Bureau of Indian Affairs.
6. The Cherokee Indians lived on the *Qualla Boundary* Reservation.
7. The Lumbee have a *democratic* government.
8. All Indian groups in North Carolina adhere to the laws and mandates of *North Carolina.*
9. The major religious practices among the Indians are based on *Protestant.*
10. The church dictates the *character* and *moral* standards of the Indian community.
11. The church serves as the *nucleus* of the community.
12. Many of the social activities revolve around the church.
13. The form of church worship may be *informal* or *formal.*
14. Indians are generally *sincere* and *humble* in their beliefs and practices.
15. The *Bible* is frequently used in establishing rules of conduct.
16. Two basic religious concepts which are taught are *respect for Elders and respect for authority.*
17. Social and recreational activities are limited due to *religious beliefs, geographical locations,* and *type of community.*
18. Most social and recreational activities revolve around the two major community institutions which are the *church* and the *school.*
19. Indians comprise a *high percentage* of the total county population in the counties in which they live.
20. Most of the Indians in eastern North Carolina are *farmers and farm their own land.*
21. Most of the Indians in eastern North Carolina have an *agricultural* based economy while the Cherokee have a *tourist economy.*

TEST QUESTIONS

1. Who was Hamilton McMillan?
   Hamilton MacMillan was a representative from Robeson County. He successfully supported legislation giving the Indians of Robeson County a legal designation and the important privilege of owning their own schools, and governing these schools.
2. How much money did the legislation provide for the Croatan Normal School?
   $500.00.
3. What kind of building was the first college?
   The first college building was a two-story building.
4. Who was the first graduate of the Croatan Normal School?
   D. F. Lowery was the first graduate in 1912.
5. What is the oldest building on the Pembroke State University?
   "Old Main"

TRUE OR FALSE

F 1. Indians have historically received free public education without state assistance.
T 2. The first type of schools attended by Indians in the 1600's were missionary schools.
T 3. Subscription schools were built and operated by Indians because they could not attend white
T schools and there were no schools for Negroes.
T 4. Indian children attended white schools until 1835 when they were disfranchised.
F 5. Indians have always received equal educational opportunities.

COMPLETION

1. The Indian-developed system of education, developed and operated by the Indians, was called *subscription* schools.
2. The first aid to education for Indians in North Carolina was an appropriation to establish a school for the *Croatan* Indians in Robeson County in 1887.
3. The first public school law was passed in North Carolina in *1840,* almost fifty years before attention was given to the need for education for Indians.
4. The Indians were *denied the privileges of attending school* by the State of North Carolina from 1835 until 1868, a period of 33 years, at which time the disfranchisement was declared unconstitutional.

5. The first school in North Carolina to be established for Indians with state appropriations was the *Croatan Normal School*, presently named Pembroke State University.
6. Hamilton MacMillan successfully supported legislation, giving the Indians of Robeson County a *legal designation* and the important privilege of owning their *own school.*
7. The first school opened in the fall of *1887*, and was called the *Croatan Normal School.*
8. The first President of this school was *William Luther Moore.*
9. The first graduate of the Croatan Normal School was *D. F. Lowry* in the year *1912.*
10. Old Main, the oldest building on the Campus of Pembroke State University was completed in *1923.*
11. From 1940-1954, Pembroke was the only state-supported four-year college for *Indians* in the Nation.
12. Most Indian children attended school in community *churches.*
13. All Indian groups have been required to seek *legislative* action in order to establish schools for the education of Indian children.
14. Today Indians students attend *desegregated* schools.
15. A monument to the history of Indian education in North Carolina is "*Old Main*" on the campus of Pembroke State University.
16. *Pembroke State University* was the first all-Indian institution for higher learning established in the United States.

(*Note:* The following evaluation activities have been designed to evaluate Indian religion in Robeson County. Similar activities can be developed to illustrate denominations and specific churches and organizations for a particular Indian community to be studied.)

SEEK AND FIND

Freewill Baptist, Church of God, Independents, Jehovah's Witnesses, Pentecostal Holiness, Plymouth Brethren and Seventh Day Adventists.

V D S F R E E W I L L B A P T I S T R A A P P E O T I
C H U R C H O F G O D A F H O P T I N O Q T Y H J O P
I X U B P I B N M J E H O V A H S W I T N E S S E S
N I H J M N O P F G V C X S W E R T Y U N K L W E R
D Q E T Y U I O V N B M W E R T Y U I O P A S F R
E N W Q A S D F G H V X C V B N M Q A S D F Y U I P
P E N T E C O S T A L H O L I N E S S M I H N M Y Y
E Z X C V B N M P L Y M O U T H B R E T H R E N E N U
I N D E P E N D E N T S I O T Y J H N B V C F D E W O
T R T Y U I O P W E F V B N M Z X C D F R T Y U I O P
C O P T S E V E N T H D A Y A D V E N T I S T S P V R

SEEK AND FIND

The First Churches

X	Z	N	E	W	H	O	P	E	S	T	X	T
T	H	E	S	S	A	L	O	N	I	C	A	W
O	L	D	P	R	O	S	P	E	C	T	A	Z
K	G	U	N	I	O	N	C	H	A	P	E	L
B	U	R	N	T	S	W	A	M	P	X	K	M
O	L	D	D	O	G	W	O	O	D	B	G	O
M	G	R	E	E	D	Y	B	R	A	N	C	H

Can you find:

1. Old Prospect
2. Burnt Swamp
3. Reedy Branch
4. Old Dogwood
5. Union Chapel
6. Thessalonica
7. New Hope

V. ECONOMY IN THE INDIAN COMMUNITIES OF NORTH CAROLINA

MATCH THE FOLLOWING PROFESSIONS AND OCCUPATIONS OF INDIAN COMMUNITIES WITH THE APPROPRIATE TRIBAL GROUP:

Vegetable, grain crops and timber—*Haliwa*
Tourism—*Cherokee*
Education and farming—*Lumbee and Tuscarora*
Logging and pulpwood industries—*Waccamaw-Siouan*
Farming and industry—*Coharie*

SEEK AND FIND

Identify the foods and crops which are produced by highly agricultural Indian communities in North Carolina

A	S	Q	U	A	S	H	G	S	L	L
C	U	C	U	M	B	E	R	S	Q	A
O	T	K	I	N	B	E	A	N	S	K
T	B	P	T	Z	P	O	I	M	L	I
T	G	M	Z	P	E	A	N	U	T	S
O	K	U	E	O	C	C	A	B	O	T
N	C	P	B	C	A	N	R	O	C	Q

tobacco, peanuts, peppers, pumpkin, corn, grain, beans, cotton, cucumbers, squash

VI. HENRY BERRY LOWRIE: INDIAN HERO

MATCHING

1. Home Guard
2. "King of Scuffletown"
3. Allen Lowrie
4. William Lowrie
5. Smokehouse
6. Union Soldiers
7. Rhoda Strong

7 "Queen of Scuffletown"
5 Cured meat is stored here
1 A group of local citizens maintaining law and order
6 Soldiers of the North
4 Henry's brother killed by the Home Guard
3 Henry's father killed by the Home Guard
2 Henry Berry Lowrie

QUESTIONS:

1. Why were William and Allen Lowrie shot?
   They were shot by the Home Guard because they were accused of owning guns, aiding escaped Union Soldiers, and participating in various robberies.
2. Why is Henry Berry Lowrie important in Lumbee History?
   He meant hope and courage to a group of people who were trying to survive during an era of hatred and prejudice. He fought for justice and equality for the Indians in Robeson County.
3. Name the Lowrie Gang.
   Henry Berry Lowrie, Leader
   Steve Lowrie
   Tom Lowrie
   John Dial
   William Chavis
   Zack McLaughlin
   Calvin Oxendine
   Henderson Oxendine
   George Applewhite
   Andrew Strong
   Eli Ewin
   Boss Strong

TRUE OR FALSE

F 1. Henry Berry disappeared in 1875.
F 2. Henry Berry was never married.
F 3. The Lowrie War was fought because the Indians of Robeson County refused to be removed from their homeland, and placed on reservations in the Western territory.
F 4. Boss Strong, a member of the Lowrie gang, was known as "The King of Scuffletown."
T 5. Allen and William Lowrie were killed by the Home Guard in 1863.
T 6. Indians were forced to work on defensive outposts at Wilmington during the Civil War.
F 7. Indians joined and served in the Civil War.
T 8. Henderson Oxendine was the only member of the Lowrie gang to hang.
T 9. Henry Berry is a hero to Indians of Robeson County.
F 10. Henry Berry was never jailed.

Seek and find the Henry Berry Lowrie Band

Boss Strong	Zack	George
Henderson	William Chavis	Henry
Andrew	Steve	John Dial
Tom	Calvin	Eli Ewin

X	T	C	K	H	M	N	K	S	R	V	C	N	O	N
A	A	J	Z	E	T	Y	M	M	A	T	A	Y	A	T
N	N	K	N	N	B	N	I	E	K	O	L	T	I	C
S	D	L	I	R	H	S	T	E	V	E	V	Z	T	O
K	R	M	J	Y	G	F	E	D	V	O	I	P	I	E
H	E	N	D	E	R	S	O	N	O	R	N	A	S	S
R	W	N	O	P	Q	T	O	M	G	H	I	J	K	L
N	R	B	O	S	S	S	T	R	O	N	G	P	N	O
S	S	Q	G	E	O	R	G	E	W	Q	M	A	C	H
X	T	J	O	H	N	D	I	A	L	H	Z	A	C	K
N	U	W	I	L	L	I	A	M	C	H	A	V	I	S
O	E	L	I	E	W	I	N	E	F	R	S	T	B	X

MATCH AND UNSCRAMBLE

A

B

Allen Lowrie—4. The father of Henry Berry Lowrie
Rhoda Strong—2. She was the Queen of Scuffletown
Berry Lowrie—3. He was the King of Scuffletown
Smokehouse—1. A place where cured meat is stored

DIRECTION:

Match and unscramble the word in Column A with Column B by drawing a line to the word.

UNIT—Eighth/Ninth
Indians of North Carolina
Life and Times of Henry Berry Lowrie

IV. Evaluation

TRUE OR FALSE

F 1. John White was eager to return to England for supplies.
F 2. There are twelve major groups of Indians in North Carolina today.
T 3. White believed that the colonists had gone to stay with Manteo and the Hatteras Indians.
F 4. The colonists did not leave any sign of their whereabouts.
T 5. The colonists had a war with the tribe of Wanchese.
F 6. The word Croatoan was left by Sir Walter Raleigh.
T 7. The Coharie are descendents of the Coree.
T 8. Waccamaw-Siouans are a mixture of the Waccon and other Siouan tribes of Southeast North Carolina.
F 9. The Haliwa are located in Person County.
T 10. Many believe that the Lumbee are descendents of John White's Lost Colony.

MATCH THE FOLLOWING
Test 1.

J	1. Manteo	A. Name of Indians who live in Halifax & Warren Counties
G	2. Roanoke	B. First English child born in America
B	3. Virginia Dare	C. A belief held in common but not proven once
I	4. Waccon	D. Powerful Indian tribe of North Carolina
A	5. Haliwa	E. North Carolina first historian and adventurer
C	6. theory	F. Largest group of Indians in present North Carolina
D	7. Tuscarora	G. Island where White's Colony lived
E	8. John Lawson	H. Word left on a post at the fort by Colonist
H	9. Croatoan	I. Early name of Waccamaw-Siouan
F	10. Lumbee	J. Hatteras Indian that visited England

III. VOCABULARY LIST

Define all words underlined in reading material.
Identify these People.

1. John White—*Governor of the Lost Colonists.*
2. Ralph Lane—*Commander of the first expedition Sir Raleigh financed to the Carolina coast.*
3. Wanchese—*Indian captive taken to England and later returned to his Croatan homeland.*
4. Manteo—*Chief of the Hatteras Indians.*
5. Chief Clinton Freeman—*Chief of the Waccamaw-Siouan.*
6. Chief W. R. Richardson—*Chief of the Haliwa Indians.*
7. Adolph Dial—*Director of American Indian Studies at Pembroke State University and Co-Author of* The Only Land I Know.
8. John Lawson—*North Carolina's first historian.*
9. Rep. Hamilton McMillan—*A representative from*

Red Springs, also a friend of the Robeson County Indians.

10. Capt. John Smith—*Governor of Jamestown.*
11. William Strachey—*Stated that he heard of Indians in the Robeson County area who built two-story English homes.*
12. Virginia Dare—*First English child born in America.*
13. Eleanor Dare—*Mother of Virginia Dare.*
14. Sir Walter Raleigh—*Financed two attempts of settlement in North Carolina.*
15. James Moore—*Sent troops against the Tuscarora Indians during the Tuscarora Wars.*

IV. EXERCISES

1. Summarize the belief of each Indian group origin.
2. List each group of Indians and give the ancestral tribes and other groups.

The answer is the same for Questions I and II.

Lumbee—Many historians and local people believe they are descendents of the "Lost Colony."

Tuscarora—Following the Tuscarora Wars in North Carolina in 1711-1714 many Tuscarora were taken captives and sold into slavery. It is contended that the Indians escaped and came to Robeson's swamp-land for refuge.

Haliwa—The Haliwa are believed to be descendents of the Meherrin Indians, Machapunga and Saponi Indians.

Coharie—Descendants of the Coree Indians, that lived on Cape Look-Out.

Waccamaw Siouan—Descendants of the Waccamaw-Siouan Nation which occupied land in South Carolina in the 1700's, some of whom migrated to the Cape Fear River swamps in North Carolina.

Person County—These people trace their ancestry back to several tribes that once lived near their present location in Halifax County, as well as inter-marriages with the Europeans.

3. What is the importance of the names found among the Robeson County Indians?

Many of the Robeson County Indians have surnames the same as those of the Lost Colonists. Cooper, Sampson, Smith, Harris, Lucas, Jones, Brooks, Scott, Pierce.

4. Why do you believe that John White was satisfied to leave and believe that the colonists were still alive?

John White found the following when he returned from England, and led him to state that the Colonists had gone to live with Manteo and the Hatteras Indians.

1. He found the letters CRO carved on a tree at the beach.
2. He found the word CROATAN carved on a post at the fort.
3. He found the belongings that had been buried and then dug up, and
4. He did not find any cross carved anywhere (which was to mean distress).

5. Locate the various groups on a map of North Carolina. Also locate these places of importance:

Roanoke Island	*Lumbee River*
Cape Lookout	*Dan River*
Cape Hatteras	*Tar River*
Roanoke River	*Pamlico Sound*
Cape Fear River	*Albemarle Sound*
Neuse River	

Use the map to do this exercise.

SEEK AND FIND

Characters and Places from the "Lost Colony"

John Whtie	Roanoke Island
Ralph Lane	Manteo
Queen Elizabeth	Croatan
Sir Walter Raleigh	Wanchese
Ananias	Lost Colony
Eleanor Dare	Carolina Coast
Virginia Dare	England

N E A I N I G R I V C O L O N O E
T Q W R T N A E N D L O S T C C L
A U L I T E K D E A T E A C O A I
O E E S H O N H R R S T S O O R Z
C R L O N A C T G E D N R L L I A
J C O A L E S E H C N A W O A N B
O L O S R I C C H A R M E N V I C
H R I G I N N R A H C I R Y L L O
N V I R C A R O L I N A C O A S T
E T I H W T O A E L I Z A B E T H
L R A L T E R T C N E E U Q D G Q
E B U L L E H A U N O W Z A N A U
A D A R A T E N G L A N D O N C E
N E A N N I S L A N T B O A X O I
O R T O E L I Z A B O T N Z Y M T
R A L P H Q U E N T O I P W O T O
E R A L E I G H U P A S S Y B O V
U R E T L A W R I S I R W A L V C

UNIT—NINTH
The Life and Times of Henry Berry Lowrie

IV—Evaluation

I. IDENTIFY:

Robert McKenzie—*The mock trials and interrogations of the Lowries occurred at the McKenzie plantation.*

Henry Berry Lowrie—*The infamous leader of the Robeson County Indians. He fought for pride, justice and equality.*

Steve Lowrie—*Brother of Henry Berry, he was the last member of the gang to die.*

Tom Lowrie—*Brother of Henry Berry, he was killed when he was preparing to attend a political rally.*

William Lowrie—*Brother of Henry Berry, he was killed by the Home Guard in 1863.*

Allen Lowrie—*Father of Henry Berry, he was also killed by the Home Guard in 1863.*

Owen Norment—*Bounty hunter, his death was attributed to the Lowries.*

Rueben King—*Ex-sheriff of Robeson County, killed George Applewhite.*

John Dial—*He turned states evidence against the Lowrie gang. He was the only one who lived to be of old age.*

George Applewhite—*A black member of the gang was pardoned under the Amnesty Act of 1873.*

James Brantley Harris—*Leader of the Home Guard that ordered Allen and William Lowrie shot.*

II. QUESTIONS:

1. Why is Henry Berry considered a Robin Hood?
   He is considered a "Robin Hood" because he stole from the rich to give to the poor.
2. Who were the first and last members of the gang to die?
   Zach McLaughlin was the first member of the gang to die and Steve Lowrie was the last.
3. Name the members of the gang who died of old age.
   George Applewhite and John Dial.
4. What happened to Henry Berry Lowrie?
   Henry Berry Lowrie disappeared in 1872. The bounty in excess of $12,000 was never collected.
5. Describe the execution of Allen and William Lowrie.
   Allen and William Lowrie were made dig their own graves and shot, then placed in a common grave—so legend has it.

III. RESEARCH:

1. Find the names of Henry Berry's wife and children.
   Wife—Rhoda Strong
   Children—Sally Ann, Henry Delaware, Nelly Ann
2. Name four titles of books that have been written about Lumbee history.
   To Die Game—William McKee Evans
   The Only Land I Know—Adolph Dial and David K. Eliades
   The Life and Times of Henry Berry Lowrie—Garry Barton
   The Most Ironic Story in America—Lew Barton
3. Find the names of the old towns that were in Robeson County during 1864-1874.
   Shoe Heel (Maxton)
   Argyle (Alma)
   Buie's Store (Pembroke)
   Lumberton
4. Name five people killed by Henry's gang.
   Owen Norment, James Brantley Harris, Stephen Davis, John Saunders, Giles Inman, Roderick Thompson, John Taylor
5. What were Henry's other brothers' names? What was his mother's name?
   William Lowrie, Thomas Lowrie, Calvin Lowrie, Sinclair Lowrie, Patrick Lowrie, Stephen Lowrie, Purdie Lowrie, Murdock Lowrie, Andrew Lowrie.
   (Sisters: Sally Jane, Purline)
   Mother: Mary Cumbo Lowrie

TEST II

Short Answers:

1. Name four members of Henry Berry's gang.
   Boss Strong, Zack McLaughlin, Henderson Oxendine, William Chavis, John Dial, Tom Lowrie, Steve Lowrie, Andrew Strong, Calvin Oxendine, George Applewhite, Eli Ewin and Henry Berry Lowrie.
2. Who was killed on March 3, 1865 and why?
   William and Allen were accused of owning guns, aiding escaped Union soldiers and participating in various robberies.

3. Give the reasons why Henry Berry struck back.
He struck back because he swore vengeance for those responsible for the death of his father and brother. Henry Berry, also wanted the people of Robeson County to be treated equally and fairly.
4. Why was Brant Harris killed?
Brant Harris was killed because the deaths of Jarman Lowrie and his two brothers were always attributed to him. The local authorities ignored these murders, so the Lowrie gang was held responsible for his death.
5. What three jails did Henry Berry escape from:
1865 he escaped from the Whiteville jail in Columbus County.
1868 he escaped from the Lumberton jail in Robeson County.
6. Name three people the gang was actually responsible for killing.
James Brantley Harris, John Saunders, Giles Inman

Give the events that occurred on these dates.

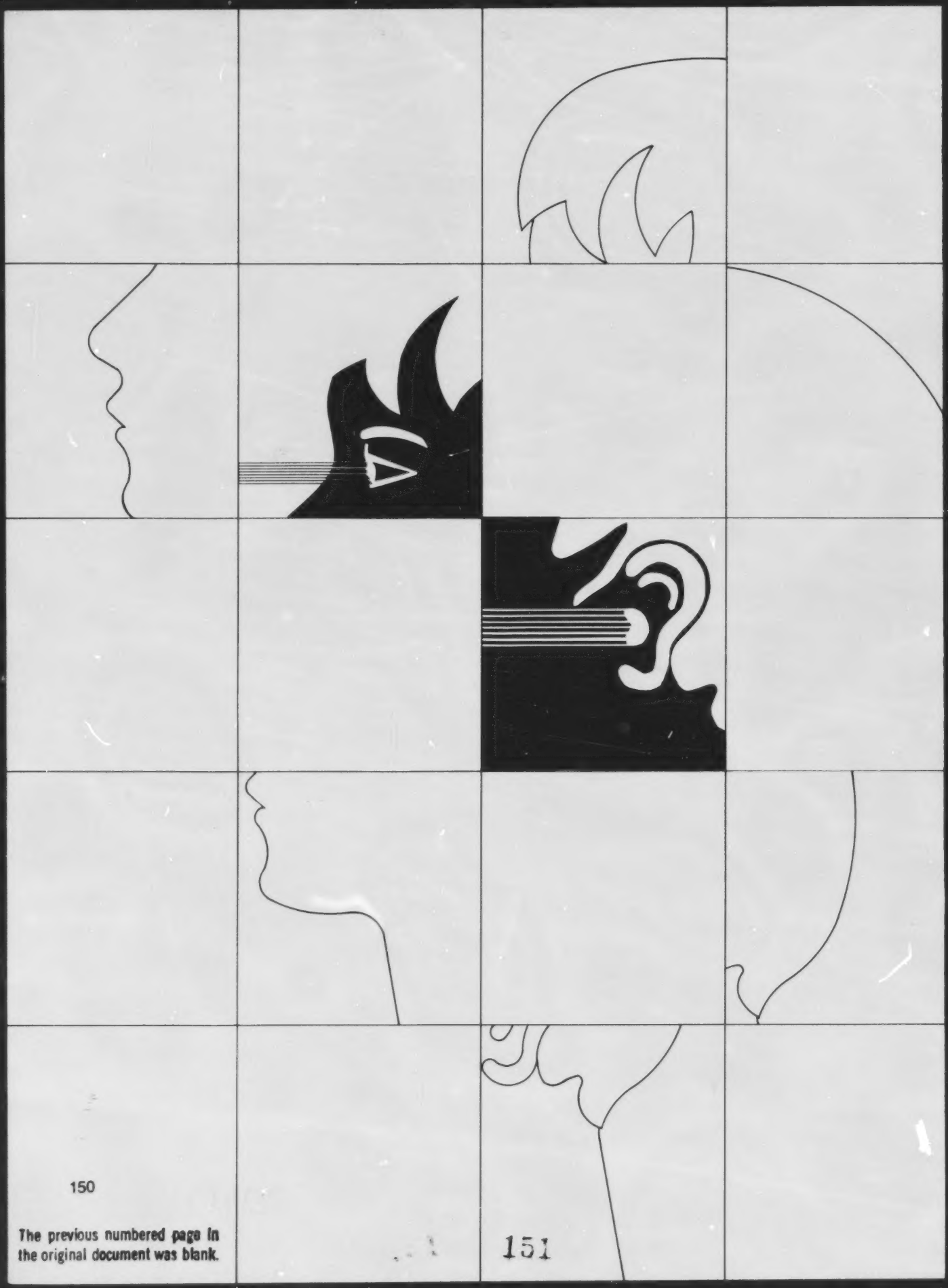
10-1492	*Columbus was given credit for discovering the New World.*
3-3-1865	*Allen and William Lowrie were shot by the Home Guard.*
1840	*The first public school law was passed in North Carolina.*
1864	*The beginning of the Lowrie War.*
1-1865	*The death of James Brantley Harris.*
12-1865	*Marriage of Rhoda Strong and Henry Berry Lowrie*
1868	*Henry Berry Lowrie was jailed at Lumberton, North Carolina.*
1869	*Death of the Ex-Sheriff, Ruben King*
1872	*Henry Berry Lowrie disappeared.*

MATCHING

A	"King of Scuffletown"	*F*	"Queen of Scuffletown"
B	Allen Lowrie	*D*	Cured meat is stored here
C	William Lowrie	*G*	A group of local citizens maintaining law and order
D	Smokehouse	*E*	Soldiers of the North
E	Union Soldiers	*C*	Henry's brother killed by the Home Guard
F	Rhoda Strong	*B*	Henry's father killed by the Home Guard
G	Home Guard	*A*	Henry Berry Lowrie

TRUE or FALSE QUESTIONS

F 1. Henry Berry disappeared in 1875.
F 2. Henry Berry never married.
F 3. The Lowrie War was fought because of the Indians of Robeson County.
F 4. Boss Strong, a member of the Lowrie gang was known as "The King of Scuffletown."
T 5. Allen and William Lowrie were killed by the Home Guard in 1863.



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Curriculum Resource Guide

Films

Records

Books

Tapes

NOTE

All of the resources included herein are available on loan from the Robeson County Compensatory Indian Education Project, Title IV, Part A Office, unless otherwise indicated.

Throughout history, the peace pipe has been a unifying symbol for all Indians. It represents our belief in a Greater Spirit, friendship, and a willingness to share, and finally the pow-wow a time to talk.

This book is not the end but an important beginning which shares the story of the contemporary Indians in North Carolina with Indians and their friends across the nation.

The resource guide which follows shares with you materials about other Indians in the United States and Canada as well as particular works about Eastern and North Carolina Indians.

Through this curriculum and the resource guide, Indians can begin to develop a greater sense of understanding and unity for each other. They can share a more accurate picture of how we as Indian people view ourselves, and wish for you and your children to view and understand us. In Unity there is knowledge and strength.

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"Specially designed for classroom use, contains materials for discussion, information in special subject areas, design for curriculum."

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American Indian Press Association, 500 Zook Bldg., 431 W. Colfax, Denver, Colorado, 80204

The Carolina Indian Voice, P.O. Box 1075, Pembroke, N.C. 28372

The Cherokee One Feather, Cherokee, N.C.

The Educational Journal, Institute for the Development of Indian Law, 907 15th Street, N.W., Suite 612, Washington, D.C. 20005

The Indian Historian, American Indian Historical Society, Inc., 1451 Masonic Avenue, San Francisco, California 94117

Indian Voice, P.O. Box 2033, Santa Clara, California 95051

Legislative Review, 1785 Massachusetts Avenue, N.W., Suite 112, Washington, D.C. 20036

NCAI Sentinel, Dupont Circle Bldg., Room 1019, 1346 Connecticut Avenue, N.W., Washington, D.C. 20036

The Warpath, United Native Americans, P.O. Box 26149, San Francisco, California
Wassaja, American Indian Historical Society, 1451 Masonic Avenue, San Francisco, California 94117
The Weewish Tree, American Indian Historical Society, 1451 Masonic Avenue, San Francisco, California 94117

Audio Visual Materials

Book Kits For Supplementary Reading

THE WORLD OF THE INDIAN
(EDUCATIONAL READING SERVICE)
320, Rt. 17, Mahwah, N.J. 07430
13 Library Books $51.90
Grades 6-9

The rich heritage of the American Indian is brought to life in this fascinating collection of books covering the culture, art, and traditions of the many tribes in America, from the past to the present.

Behind the Zuni Masks, Gendron.
Chief Joseph of the Nez Perces, Garst.
Crimson Moccasins, Doughty.
The Dancing Horses of Acoma and other Indian Stories, Rushmore.
Fur Magic, Norton.
Hokahey! American Indians Then and Now. Dorian.
How the Indians Really Lived, Baldwin.
The Indian's Secret World, Hofsinde.
Knee Deep in Thunder, Moon.
The Mound Builders, Scheele.
Once Upon a Totem, Harris.
Raven's Cry, Harris.
Waterless Mountain, Armer. (Newbery Medal)

HERITAGE OF THE AMERICAN INDIAN
(EDUCATIONAL READING SERVICE)
320, Rt. 17, Mahwah, N.J. 07430
20 Library Books $67.12
Grades 2-6

The history, culture and art of American Indian tribes are reflected in this bookshelf of rewarding reading. Children will enjoy stories about Indian children as they experience the problems of growing up and making decisions. They will read about the hardships and rewards of the Indian way of life, and they will gain new insight and understanding of the First Americans—how they lived, and the role they played in American history.

The Apache Indians, Bleeker.
The Art of the North American Indian, Glubok.

The Cave, Coatsworth.
The Cherokee, Bleeker.
The Chippewa Indians, Bleeker.
The Eskimo, Bleeker.
Getting to Know American Indians Today, Thompson.
Indian Games and Crafts, Hofsinde.
Indian Music Makers, Hofsinde.
Indian Sign Language, Hofsinde.
Indians of the Longhouse, Bleeker.
Indian Picture Writing, Hofsinde.
Little Sioux Girl, Lenski.
The Mission Indians of California, Bleeker.
The Navajo, Bleeker.
The Mud Ponies, Kendall.
The Seminole Indians, Bleeker.
The Sioux Indians, Bleeker.
The Tomahawk Family, Carlson.
Topi Forever, Randall.

FILMSTRIPS

NOTE: Available from Society for Visual Education, 1345 Diversey Parkway, Chicago, Illinois 60614

Adventures with Early American Indians. 4 captioned filmstrips. $22.60
Depicts the drama of America's aborigines—an excellent portrayal of Indian life. Stimulates an appreciation for their ways of living. Adventures of four Indian boys explain how cultures of their tribes differed, and how they were affected by geographical factors.

American Indians. (series of 12 filmstrips with study prints and cassette tapes with teacher's guide)
How a Navajo Indian Family Lives
Indians of the Plains
Indians of the Northeast
Indians of the Southwest
Indians of the Northwest
Eddie, American Indian Boy
Indians for Thanksgiving
Squanto and the First Thanksgiving
The Cherokee Nation of Oklahoma
Mary's Pilgrim Thanksgiving

The American Indian before Columbus. 4 filmstrips, 2 records, teacher's guide. $38.50

Explores the history and culture of the first settlers on the American continents—the American Indians. Tells how the Indians came to North, Central, and South America, changed from a hunting to an agrarian culture, and began building great civilizations. On-location photos picture their architecture and museum samples of their arts and crafts, while compelling narration describes how the Indians coped with the often unfavorable elements.

The Cherokee Nation of Oklahoma.

Explores history of the Cherokee Indians, their present-day culture and lifestyles since the arrival of the white man. Describes their current socio-economic plight.

The First Settlers. Sound Filmstrip. $13

Describes the adventures of the French on the frontier, Jamestown colonists and others who braved life in the New World.

Mary's Pilgrim Thanksgiving. Captioned Filmstrip. $7.75

Dramatic story of the first Thanksgiving celebrated more than 300 years ago describes the adventures of a little Pilgrim girl who discovers that Indians can be good friends. Portrays the feasting and fun of the first Thanksgiving Day with the Indians and Pilgrims sharing their good harvest. Emphasizes hospitality and good will.

The Pilgrims and Puritans. 2 sound filmstrips. $21.00

Memorable rendition of the Pilgrim's and Puritan's arrival in America. Shows the first settlers' struggles for survival in the New World.

Squanto and the First Thanksgiving. Sound Filmstrip. $12.50

Dramatizes an authentic and important part of early American history . . . the friendship between the Pilgrims and the Indians. When the Pilgrims land and try to establish Plymouth colony on the site of a former Patuxet village. Squanto, the last of the Patuxet braves, sees that they desperately need help. He teaches them how to live on the new land and arranges a peace treaty with the Indians, thereby establishing the Plymouth colony. The Pilgrims celebrate their successful harvest by declaring a holiday feast of Thanksgiving and demonstrate their gratitude by inviting their Indian friends.

The Story of the Pilgrims. 2 sound filmstrips. $21

Dramatic sound filmstrips re-enact, document, prints and paintings depict the causes for Pilgrims leaving England, their 11-year stay in Holland, voyage on the Mayflower and the first year in the New World.

Note: Available from Learning Arts. P.O. Box 179, Wichita, Kansas 67201

American Indians—Super 8 Film Loops. (LEARNING ARTS) P.O. Box 179, Wichita, Kansas 67201

Series of three loops, also available in cartridge. Set I—Plains Indians $144; Set II—Pacific Coast Indians $96; and Set III—Southwest Indians $288. Depicts how Indians created a style of life with their own hands and an understanding of nature. The land supplied food, shelter, and clothing. The Indians took what they needed, leaving the environment unscarred and untroubled.

American Indian Myths Series. Sound Filmstrips. Set I $51.95; Set II $51.95.

Authentic Indian myths chosen from a wide range of Indian culture. Handsome, carefully researched illustrations and a captivating narrative bring to life the folk literature of these groups. Myths such as these also give students an insight into the traditions of several American Indian groups. Useful in language art classes where they will encourage reading. Also furnishes engaging enrichment materials for classes studying the history and culture of American Indians.

American Indian Nature Legends. 6 sound filmstrips. $66.00

The wonders of nature and the reverence for life are interwoven into these American Indian legends. From different regions of the country, they provide insight into how Indians viewed stars, rainbows, rivers, animals and other aspects of nature.

American Indian Today. 2 sound filmstrips. $25

A searching look at the role of the Indian in modern America with teacher's guide.

Indian Crafts of the Southwest. 4 sound filmstrips. $51.95

Students see how the meager environment of the southwest Indian tribes supply raw materials for crafts, how traditional methods and tools are used, how work is divided and what role each craft plays within the tribal economy. Illustrates Navajo Rug Weaving, Papago Basket Weaving, Acoma Pottery Making and Hopi Kachima Dolls.

Indian Life in North America. 4 sound filmstrips. $51.95

Penetrating document of contemporary Indian life which examines two groups who have kept their cultural identity remarkably intact—the Havasupai of the Grand Canyon and the Pueblo Indians. Assist in developing an understanding of contemporary Indian life, its cultural heritage and the challenge it faces.

Indians and Buffalo. 2 sound color filmstrips. $22.00

A dynamic portrayal of the relationship of the Plains Indian and the buffalo, his "board and room on the hoof." The second part of the set is a retelling of a Cheyenne Indian legend of how the buffalo became subservient to man. Beautifully illustrated with original drawings by American Indian artist, Brummet Echohawk. Teacher's guide included.

Learning About Indians. 4 color filmstrips. $31.95

Brightly photographed color filmstrips show how Indians from several different tribes lived, their costumes, houses, dances and crafts.

North American Indian Songs. Sound filmstrips. $22.00

Demonstrates the great variety of North American Indian songs and how these songs reflect the environment, religious beliefs, values, and way of life of the tribes. Teacher's guide.

Visit to the Father (Navajo Indian Mythology). 4 filmstrips w/sound. $59.50

A great epic legend of the Navajo Indians . . . a saga of the Gods, animals, giants, and monsters who roamed the earth and underworld before the advent of mankind. Teacher's guide.

NOTE: The Following Titles Are Available from Coronet:
Instructional Media, 65 East South Water Street, Chicago, Illinois 60601

American Indians of the Northeast. 6 filmstrips w/sound.

Traces the ancient history and culture of the Algonkian and Iroquois Indians who migrated from Asia to the northeastern United States and southern Canada centuries ago. Describes their reliance on nature, religious ceremonies, the disruptive effect of European colonization, and their life today.

American Indians of the Southeast. 6 filmstrips w/sound.

Historical photographs, artifacts, drawings and maps reveal the life of the southeastern Indian tribes from prehistoric times to the present. Shows the changes in their highly organized culture resulting from the white man's domination, and their problems today, as described by a full-blooded Cherokee.

American Indians of the Plains. 6 filmstrips w/sound.

Portrays the American Plains Indian in terms of his history, tribes, culture, arts and crafts, religion and his life today. Depicts their closeness to the land and nationhood, coping with their own heritage within the world of the white man.

American Indians of the North Pacific Coast. 6 filmstrips w/sound.

Sensitive photography, a rich collection of photographs from the Oregon Historical Society and a poetic narration provide the framework for this series which presents an illuminating view of the history, culture and modern life of the Indians of northwestern United States, Canada and Alaska.

American Indians of the Southwest. 6 filmstrips w/sound.

A history-oriented presentation of the Pueblo tribes who inhabit the "four corners" region where Arizona, New Mexico, Utah and Colorado come together. Depicts the differing and the varying customs, languages and life of the people and the changing and changeless things which give Indian culture its beauty and vitality.

American Indian Legends. 6 filmstrips w/sound.

Tells fascinating legends from representative North American Indian tribes in rich and distinctive artwork. The Indians believed that the animals were once men and that the sun, moon and stars had human qualities before being change by magic into the forms we know today. Based on authentic stories and illustrations, the tales relate man's early attempts to explain the mysteries of nature.

Civilizations of Early America. 6 filmstrips w/sound.

Standing ruins, archeological digs and artifacts, shown in detailed photographic studies, together with paintings and sculptures, ancient and modern —depict the history, life and achievements of the amazing Indian civilizations that developed in Middle and South America prior to the arrival of the Spanish conquistadores.

Pioneer Community. 6 filmstrips with cassette tapes or records.

Photographed in a reconstructed village of the early 1800's, covers subject areas of family life, foods, crafts, schools and recreation, work and trade, and farm life. Scenes of family life demonstrate household chores and the interdependence of family and community members to provide food, clothing, shelter and services.

Tales of the Plains Indians. 6 filmstrips w/sound.

Tales of courage and adventure, from the Pawnee, Cheyenne, Blackfoot and Sioux, show the Indian's close relationship to nature, and how the horse, buffalo, corn, sun and stars became so important in their lives, their religion and culture.

NOTE: Available from Society for Visual Education, 1345 Diversey Parkway, Chicago, Illinois 60614

American Indians. (series of 12 filmstrips with study prints and cassette tapes with teacher's guide)

How a Navajo Indian Family Lives
Indians of the Plains
Indians of the Northeast
Indians of the Southwest
Indians of the Northwest
Indians
Eddie, American Indian Boy
Indians for Thanksgiving
Squanto and the First Thanksgiving
The Cherokee Nation of Oklahoma
Mary's Pilgrim Thanksgiving

NOTE: Available from BFA Educational Media, P.O. Box 2411, Ft. Collins, Colorado 80521

Woodland Indians. 3 Color Film Loops.

Three loops, Chipping a Stone Arrowhead, Carving a Ritual Mask, and Medicine Dance. $24.95 each or $74.88 for all three.

Members of the Iroquois nation demonstrate skills and customs from the tribe's past. The films provide insight into the role of religion in Iroquois culture and illustrate aspects of the interrelationship existing between Iroquois religious belief and medical practice.

Robeson County Indians: A People Proud and Free. 5 color Filmstrips/ Cassettes. Robeson County Title IV-A Office, P.O. Box 1328, Lumberton, N.C. 28358, 1979. Robeson County Title IV-A Office, P.O. Box 1328, Lumberton, N.C. 28358, 1979.

How the Indians Lived. Scott Educational Division, Holyoke, Massachusetts 01040

Woodland Indians
Plains Indians
Southwest Indians
Northwest Indians

Lumbee and Legend: A Search for Identity. Produced by Jane Smith, 416 Normandy Street, Cary, N.C. 27511.

c. 16 mm Film

Arrows. Lodestar Film, 7030 South Yale, Tulsa, Oklahoma 74136

A stimulating guidance film which will evoke and spark motivation and discussion.

The Long Road Home. Lodestar Film, 7030 South Yale, Tulsa, Oklahoma 74136

A story of the migration of the Creek to Oklahoma from their home base of Mississippi with similarity of East Coast Indian culture and that of Robeson County.

More than Bows and Arrows. Cinema Associates, Inc., 328 Fairview North, Seattle, Washington 98109

A two-part film which traces contributions of American Indians and their achievements.

The Longest War. Soho-Cinema Limited, 225 Lafayette Street, New York, N.Y. 10012. Narrated by Dennis Banks who discusses Wounded Knee and historical and contemporary significance of Wounded Knee. (Available on loan from Native American Library of Lumbee Regional Development Association—Pembroke.)

d. Study Prints

Contemporary American Indian Biographies. 32 study prints with 48 page teacher's guide. The Instructor Publications, Inc., Dansville, N.Y. 14437

Hictorical American Indian Biographies. 32 study prints with 48 page teacher's guide. The Instructor Publications Inc., Dansville, N.Y. 14437.

Indians of the United States and Canada. Society for Visual Ed., Inc., 1345 Diversey ~~Parkway, Chicago, Illinois 60614. $48~~

48 study prints with 8 prints per set on Indians of the Northeast; Indians of the Southeast; Indians of the Plains; Indians of the Southwest–Culture; Indians of the Southwest–Today; Indians of the Northwest.

Indians of Robeson County. 26 study prints on the Southeastern Indians of Robeson County, North Carolina (Lumbee/Tuscarora).

Robeson County Title IV, Part A, P.O. Box 1328, Lumberton, N.C. 28358

Photograph prints available from Akwesasne Notes, Mohwak, Nation via Rooseveltown, N.Y. 13683 (50¢ each)

WE REMEMBER WOUNDED KNEE
LA RAZA/LOS INDIOS
GRANDMA HUNTER
THREE HORSEMEN
FROM LONGHOUSE TO KIVA
NORTH AMERICA/SOUTH AMERICA
POUNDMAKER
ZUNI GOVERNOR
THREE SISTERS
FIRE CARRIER
SHACKLED NATIVE
FAMILY PORTRAIT
CHIEF JOSEPH

e. Transparencies

American Indians: Culture and History. (LEARNING ARTS),
P.O. Box 179, Wichita, Kansas 67201

18 transparency overlays. $109. Introduces the student to another aspect of minorities in the United States. An overview of the plight of the Indian in American life–how he got there, and what next–is given. Archeological, anthropological, sociological and historical considerations are taken into account.

Indians of America (EDUCATION READING SERVICE),
320 Rt. 17 Mahwah, New Jersey 07430. $29.95

Set of 10 transparencies give children a fascinating glimpse into Indian life and culture as they see clothing, weapons, food, crafts, and other aspects of American Indian tribes.

Indians of the U.S. Instructo Corporation, Paoli, Pennsylvania 19301
(3 overlays with teaching guide) Indians of the U.S.

f. Cassette Tapes

American Indian: Harmony and Discord. (LEARNING ARTS), P.O. Box 179, Wichita, Kansas 67201.

Set of 4 cassette tapes. $49.50. American Indians from four different tribes (Apache, Navajo, Onondaga and Mohawk) discuss their attitudes toward: government, history, treaties and reservations, value systems, mythology and religion, culture and two worlds. Discussions focus on traditional and contemporary views of American Indians providing an integrated view of Indian history and tradition. Teacher's guide.

Around Indian Campfires Series. Grades 4-5. Troll Associates, 320 Rt. 17, Mahwah, New Jersey 07430

Indian Music	Indian Hunting
Indian Celebrations	Indian Legends
Indian Family Life	Indian Customs
Indian Farming	Indian Tools
Indian Homes	Indian Weapons

Chiefs and Leaders. Set of cassettes. $39.20 (TROLL), 320 Rt. 17, Mahwah, N.J. 07430

The dramatic personal stories of famous Indians; from those who helped the first settlers in the New World, to those who fiercely resisted the loss of their own lands. Includes: Squanto, Pocohontas, Sacagawea, Osceola, Pontiac, Sequoyah, Tecumseh, and Sitting Bull.

Famous American Indian Leaders. (12 cassette tapes).$72 (LEARNING ARTS), P.O. Box 179, Wichita, Kansas 67201

Depicts the life and exploits of famous Indian leaders and will thrill and delight 4th and 5th grade students as well as Junior High School. The realism will capture the student's imagination and motivate him to read additional articles and books on Indians.

Indian Folklore (North Carolina) Grades 4-9. UNC Press, P.O. Box, 2288, Chapel Hill, NC.. 27514

Cherokee Hero (Sequoyah). UNC Press, 1966.

Light-Foot Tom: Catawba Indian Boy. UNC Press, 1972.

American Indian Curricula Development Program, 3315 South Airport Road, Bismarck, N. Dakota 58501
(cassette tapes with accompanying color slides—Grades K-5)

Indian Communities
Indians and Time
We are all Brothers
Indians and Fur Bearing Animals
Learning from Each Other
Arts and Crafts
Plains Indian Food
Indians and Big Game Animals
Celebrations of Life (Ceremonies)
As Beautiful as the Roses
Memories (Leaders)
Messengers of the Sky (Birds)
Little Brave Bear and the Animals
Small Prairie Land Animals
Our Animal Friends
Tatanka
Corn Woman
Medicine of the Trees (Herbs)

g. Disc Recordings

American Indian Series. EDUCATIONAL READING SERVICE, 320 Rt. 17, Mahwah, N.J. 07430. $8.95 each or set of 12 recordings $101.49

AMERICAN INDIAN DANCES—Documented cross section of American Indian dances for sun, rain, harvest.

AS LONG AS THE GRASS SHALL GROW—Peter La Farge sings and speaks of the hardships of the American Indians.

THE ENCHANTED SPRING—A princess of the Shinnecock tribe tells of Indian ways before the arrival of Europeans in the New World.

ESKIMOS OF HUDSON BAY AND ALASKA—Rhythmic chanting, game songs, lullabies and animal imitations, with documentary notes.

HEALING SONGS OF THE AMERICAN INDIANS. 19 songs about animals, spirits, nature.

HOPI KATCHINA SONGS. Rain and growth songs recorded during actual ceremonies.

MUSIC OF THE AMERICAN INDIANS OF THE SOUTHWEST. Traditional music of ten tribes.

SONGS AND DANCES OF THE FLATHEAD INDIANS. Authentic music recorded in Montana.

SONGS AND DANCES OF THE GREAT LAKES INDIANS. Algonquin and Iroquois music recorded by an anthropologist, with notes and song texts.

WAR WHOOPS AND MEDICINE SONGS. Music of Winnebago, Chippewa, Sioux, Zuni and Acoma Indians. Songs of friendship, medicine, war, and rain dances.

Authentic Indian Dances and Folklore. $8.95 (EDUCATIONAL ACTIVITIES)

Two Michigan Chippewa Chiefs narrate the history of these authentic dances, and the reasons for doing them. Steps are described, along with the drumming and chanting of the Chippewas. There is one band for each dance containing the drumming and chanting only, so it may be performed without aid of verbal instructions.

INDIAN WAR DANCE. (EDUCATIONAL ACTIVITIES)

Album with instruction sheets and bell bands makes learning and performing a typical Indian War Dance easy and fun. Students wear bell band around each ankle and dance to the beat of an Indian chant and drum. Instructions teach the chant, basic dance steps, and complete dance routine for a stage performance. Combines skill, rhythm, timing, coordination and grace. Kit includes LP recording, 12 instruction sheets and 24 bell bands. $16

Note: The following titles are available from LEARNING ARTS; P.O. Box 179, Wichita, Kansas 67201

American Indian Dances. $6.98

American Indian Tales for Children Series. 2 lp albums. $15

Told by Anne Pellowski, former storyteller of NYC Public Library. Similar to Kipling "Just So" stories and tell how, or why, something came to be.

Authentic Indian Dances and Folklore. $8.95

Four authentic Chippewa Indian Dances with authentic historical facts. Each dance has narration, instructions for the dance, drum beats only for learning the steps and finally the dance music complete with Indian chants. Teacher's guide.

Indian Music of the Southwest. $6.98

Authentic vocal and instrumental Indian music of the Hopi, Zuni, Navajo, Taos, Pima, Papago, Apache and other tribes with teacher's guide.

Music of American Indians. $4.98

Contains music of Hopi, Cheyenne, Wium, Omaha, Zuni, Sioux, Skilton, also MacDowell, Woodland Sketches and Love Song and "Indian." Part of RCA Basic Record Library.

Navajo Bird Tales. lp

A group of Navajo folk tales as told by the medicine man from the book by Franc Johnson Newcomb. Historical background of the folktales and notes on Navajo Indian life on cover.

Red Hawk's Account of Custer's Last Battle. $6.98

Read by Arthur S. Junalaska, a full-blooded Cherokee. Account is based on records kept by the Sioux and Cheyenne warriors. Style is in keeping with the Indian tradition of testifying to exploits of personal bravery rather than recalling cruelty.

They Came to America: The American Indians. $5.25

Through song and story, the customs, traditions, and history of the American Indian as an ethnic group are presented to show their part in shaping our American culture. Teacher's guide.

NOTE: The following recordings are available from ETHNIC FOLKWAYS LIBRARY, FOLKWAYS/SCHOLASTIC RECORDS, 906 Sylvan Ave., Englewood Cliffs, New Jersey 07632

Healing Songs of the American Indians.
Songs and Dances of the Flathead Indians.
Songs and Dances of the Great Lake Indians.
Music of the Pawnee.
Music of the Sioux and the Navajo.
Hopi Katchina Songs and others.
War Whoops and Medicine Songs.

American Indian Music for the Classroom. CANYON RECORDS, 4143 N. 16th Street, Phoenix, Arizona 85011

Authentic Indian Dances and Folklore. $8.95 (EDUCATIONAL ACTIVITIES) P.O. Box 392, Freeport, New York 11520

Two Michigan Chippewa Chiefs narrate the history of these authentic dances, and the reasons for doing them. Steps are described, along with the drumming and chanting of the Chippewas. There is one band for each dance containing the drumming and chanting only, so it may be performed without aid of verbal instructions.

Best of Buffy Sainte-Marie, 33 rpm album. VANGUARD RECORDS, 71 West 23rd St., New York, N.Y. 10010

Custer Died for Your Sins, sung by Floyd Westerman. 33 rpm album. PERCEPTION RECORDS.

Fire Plume: Legends of the American Indians, CAEDMON RECORDS, 505 Eighth Avenue, New York, New York 10018

Indian War Dance, EDUCATIONAL ACTIVITIES, P.O. Box 392, Freeport, New York 11520

Album with instruction sheets and bell bands makes learning and performing a typical Indian War Dance easy and fun. Students wear bell band around each ankle and dance to the beat of an Indian chant and drum. Instructions teach the chant, basic dance steps, and complete dance routine for a stage performance. Combines skill, rhythm, timing, coordination and grace. Kit includes LP recording, 12 instruction sheets and 24 bell bands. $16

Iroquois Social Dance Songs. Three LP albums. IROQRAFTS, LTD., RR 2, Ohsweken, Ontario, Canada

North American Indian Songs, by Muriel Dawley and Roberta McLaughlin, BOMAR RECORDS, 4563 Colorado Blvd., Los Angeles, California 90039
Old Agency Singers of the Blood Reserve. Two volumes. INDIAN HOUSE, Box 472, Taos, New Mexico 87571
Plight of the Redman, played by XIT. CANYON RECORDS, 4143 N. 16th St., Phoenix, Arizona 85016
Proud to be a Lumbee, sung by Willie French Lowry. LUMBEE INDIAN EDUCATION, P.O. Box 68, Pembroke, N.C. 28372

SOUNDTRACKS
THE LOST COLONY. Roanoke Island Historical Association, Manteo, North Carolina 27954
UNTO THESE HILLS, Cherokee Historical Association, Inc., Cherokee, North Carolina 28719
STRIKE AT THE WIND, Robeson County Historical Association, Inc., Post Office Box 1059, Pembroke, N.C. 28372

h. Reel to Reel Tapes (8-9)

(Available from AKWESASNE NOTES, Mohwak Station via Rooseveltown, New York 13683
Carter Camp on Wounded Knee.
The Second Battle of Wounded Knee.
Three Interviews on Wounded Knee.

ADDITIONAL RESOURCES
Agencies and Organizations
American Indian Center
211 S. Broadway
Baltimore, Maryland 21231

American Indian Movement (AIM)
Custer, South Dakota

Archaeological Society of North Carolina
Chapel Hill, North Carolina 27514

Bureau of Indian Affairs (BIA)
1951 Constitution Avenue N.W.
Department of the Interior
Washington, D.C. 20242

Bureau of Indian Affairs
Cherokee Agency
Cherokee, North Carolina 28719

Coharie People, Inc.
Route 3, Box 361B
Clinton, North Carolina 28328

Cumberland County Association for Indian People
Route 2, Box 2-B
Downing Road
Fayetteville, North Carolina 28301

Guilford Native American Association
Post Office Box 5623
Greensboro, North Carolina 27403

Haliwa Indian Association
P.O. Box 9
Hollister, N.C. 27844

Lumbee Regional Development Association, Inc. (LRDA)
Post Office Box 637
Pembroke, North Carolina 28372

National Congress of American Indians (NCAI)
1430 K Street N.W. No. 700
Washington, D.C. 20005

North Carolina State Commission of Indian Affairs
Post Office Box 27228
Raleigh, North Carolina 27601

Smithsonian Institution
Bureau of American Ethnology
Washington, D.C. 20202

Tuscarora Indian Council
Route 3
Maxton, North Carolina 28364

U.S. Commissioner of Indian Affairs
Department of the Interior
Washington, D.C. 20202

U.S. Indian Health Service
Washington, D.C. 20202

Waccamaw Siouan Development Association
Route 1, Box 109
Bolton, North Carolina 28423

Sources For Free And Inexpensive Materials

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National Indian Education Association, PROJECT MEDIA. 3036 University Avenue, S.E., Minneapolis 55414

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A Preliminary Bibliography of Selected Children's Books about American Indians. Association on American Indian Affairs, Inc., 423 Park Avenue South, New York, New York 10016.

NORTH CAROLINA

PARK NATURAL HISTORY MUSEUM
Morrow Mountain State Park
Route 2, Albemarle 28001
Cedric P. Squires,
Park Superintendent
Displays feature Indian weapons, tools, and implements of the major civilizations of the area from prehistoric times to the settlement by the white man.

MUSEUM OF THE AMERICAN INDIAN
Blowing Rock Rd.
P.O. Box 83-B, Boone 28607
Ruth Myers Honeycutt, Director and Owner
Collections feature Indian handicrafts and artifacts: bead and quill work; weapons and ceremonial items.

MUSEUM OF THE CHEROKEE INDIAN
P.O. Box 398, Cherokee 28719
Cherokee Indian artifacts and relics.

GASTON MUSEUM OF NATURAL HISTORY, INC.
1300 Kendrick Dr.
P.O. Box 953, Gastonia 28052
R. N. Schiele, Director
Indian relics included in natural history collection.

GREENSBORO HISTORICAL MUSEUM
220 Church St., Greensboro 27401
William J. Moore, Director
Exhibits illustrating the life of Indians of Guilford County through related prehistoric artifacts: hunting, ceremonial and religious, agricultural.

TOWN CREEK INDIAN MOUND MUSEUM
R.F.D. 3, Mount Gilead 27306
Museum contains archaeological and replica exhibits depicting ceremonial customs and everyday life of a Muskogean group, circa 1550-1650.

ROWAN MUSEUM, INC.
114 S. Jackson St.
(202 S. Fulton St.), Salisbury 28144
Mrs. Gettys Guille, Director
Historic house and museum featuring Indian artifacts of Rowan County.

NATIVE AMERICAN RESOURCE ROOM
Pembroke State University
Pembroke, N.C. 28372
Collection of Robeson County Indian artifacts, books and Civil War relics depicting the history and culture of Indians of Robeson County.

NATIVE AMERICAN LIBRARY
Lumbee Regional Development Association
P.O. Box 75, Pembroke, N.C. 28372
A comprehensive collection of Indian books and periodicals on Southeastern Indians in the United States.

INDIAN MUSEUM OF THE CAROLINAS
Laurinburg, N.C. 28352
Indian artifacts included in a natural history collection.

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Source: Minister of Indian Affairs and Northern Development, *About Indians: A Listing of Books*.

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